

Vol. 3, No. 3

MARCH, 1912

MISSIONS

A BAPTIST MONTHLY MAGAZINE

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**His Excellency
Prof. Dr. Von Leyden**
Director First Medical
Clinic, Berlin University, writes:

“I have gladly and frequently prescribed Sanatogen in cases of delicate patients in my clinical as well as in my private practice and am extremely satisfied with the results.”

**The Right Reverend The
Bishop of Rochester,
Eng., states:**

“Sanatogen has been taken by a lady staying in his house, who finds it most satisfactory and has now been ordered it by her medical man.”

Prof. C. A. Ewald
of Berlin University, Doctor honoris causa University of Maryland, states in his contribution on “Typhus abdominalis”:

“I can say that I have used Sanatogen in a great number of cases (that is, in those disturbances of metabolism which were mainly of a nervous or neurasthenic origin), and have obtained excellent results.”

**The Right Reverend The
Bishop of Chichester,
Eng., writes:**

“I have found Sanatogen most beneficial as well as pleasant.”

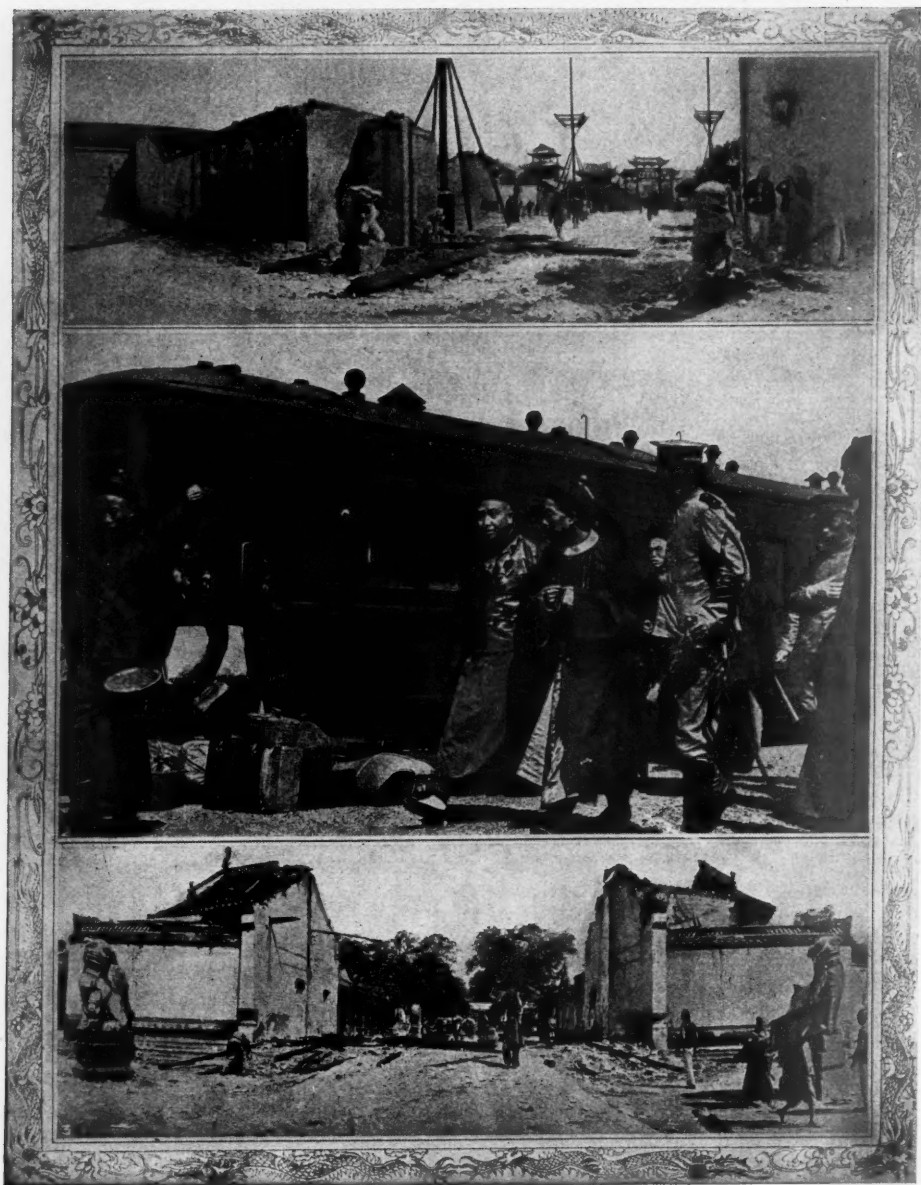
**The Most Reverend The
Archbishop of Bombay writes:**

“I use Sanatogen every now and then, under my doctor's advice, and always derive great benefit from it.”

OUR CHURCH POLICY

- I It is the mission of The Whole Church to give the gospel to The Whole World.
- II This entire Church being A Missionary Society, each member of The Body is under covenant to help fulfil the will of The Head: to give the gospel to every creature.
- III Every Christian is commanded to "Go," if not in person, then potentially, having a share by gift and prayer in supporting A Parish Abroad, as well as The Parish at Home.
- IV Our Giving should be an Act of Worship. (Prov. III. 9) Cheerful (II Cor. IX. 7), and according to the Rule of Three (I Cor. XVI. 2).

Individually	"Let every one of you	
Systematically	Lay by him in store on the	
	First day of the week	
Proportionately	As God hath prospered him.	



AT TOP AND BOTTOM, SCENES AT WUCHANG AFTER THE CITY HAD BEEN SHELLLED AND SEIZED BY THE REVOLUTIONISTS. THE PICTURES SHOW RESPECTIVELY THE RUINS OF THE CHIEF OFFICIAL'S RESIDENCE AND OF THE VICEROY'S YAMEN. THE MIDDLE PHOTOGRAPH SHOWS PROVINCIAL VICEROYS ARRIVING IN SHANGHAI UNDER MILITARY ESCORT.—From *The Illustrated London News*.



The World Currents



N the news from China we find new hope for the success of the revolution and the establishment of a republican form of government. The abdication of the Manchu rulers has been decreed by royal edict, its promulgation only waiting on the assembling of enough Chinese soldiery in Peking by Premier Yung Shi Kai to prevent an outbreak by the Manchu troops, who would like to be revenged upon the Chinese. It is also understood that the Provisional Government would recognize Yung Shi Kai as President of the Chinese Republic, with Sun Yat Sen as Vice-President. This would be a happy combination, and would prove the self-sacrificing character of Sun Yat Sen beyond cavil. It would unite all parties and afford the best possible chance for a successful administration.

The narrative of Mr. Openshaw on another page of this issue shows how terrible war is in China. As Sir Baden-Powell, who is visiting this country in the interests of the Boy Scout Movement, says, "War is indefensible and wicked in this day." Meanwhile, Italy is dragging out the contest with the Turks in Tripoli; while in Mexico new revolutionary outbreaks are threatening the Madero government with disaster. This is a pity, for President Madero is the kindly type of man under whom Mexico might prosper. He is sure to have against him, however, the power of the dominant hierarchy, and the various forces of discontent and self-seeking.

The visit of King-Emperor George V to India has had apparently soothing effects upon the subject peoples, and will add new prestige to Great Britain's rule. The United States, by the way, has had the touch of a royal foot, for the Duke of Connaught, Governor General of Canada, with his wife and daughter Patricia, paid a visit to New York as the guest of Ambassador Reid, and also to Washington, where President Taft gave him welcome. The Duke was so pleased that he said he should advise his sovereign nephew to include this country in his American tour, which is in contemplation. What with our "princes of the church" and all, we shall soon be quite used to royalty in democratic America.

Ecclesiastically, the world currents of Roman Catholicism set towards this country with open aggressiveness and assurance. The only answer that can preserve our priceless religious liberties is a united and spiritually aggressive Protestantism, zealous of good works and keenly alert to ward off all encroachments of Church upon State, through congressional and legislative lobbies, a controlled vote, or otherwise.

While no man in the United States should be discriminated against on account of his religion, neither should he be favored or put in office on that account. The rule should apply equally in both cases.



Heroic Giving Needed



ONLY heroic giving during this month of March can save our Missionary Societies from a largely increased indebtedness. We show elsewhere in this issue how it is an appalling fact that even if the church apportionments are raised, that would not bring the Societies clear of a deficit for this year, in addition to the debts brought over from last year. Surely the extra amounts raised from such a splendid movement as our Ministers' Relief Fund, or for the interdenominational Men and Religion Movement, ought not to come out of the ordinary benevolences. One thing only is certain — that it will take the best efforts of all churches and individuals that have not yet made their offering to missions if the year is to be closed in a manner that will hearten and not dishearten the missionaries.

○

Appeal for Starving China

Right at this juncture, too, comes the appeal, issued by President Taft as official head of the Red Cross, for the famine and flood and war sufferers in China. Missionaries report that three millions of people are in dire distress, and that this is the time for Christian people to make lasting impression upon the Chinese. So urgent is the need, as portrayed by our missionaries, that the

Foreign Society gladly unites in the plea for special help, although it is certain that this special may interfere with the regular giving. There are times when money is not the chief consideration, and this is one of them. Let the Christian nations now show such splendid philanthropy as shall in a sense recompense China for the evil done in inflicting the opium traffic upon her in an earlier day. Funds will be received and forwarded by the Treasurer of our Foreign Society. This is our immediate opportunity.

○

Success in Russia

Word comes from Dr. MacArthur that he has secured a conditional promise from the Russian Government for the establishment of a Baptist school in St. Petersburg, and that he had been permitted to speak under certain restrictions. He believes that he has been able to disabuse the official mind of prejudice against the Baptists, aroused by false reports, and to set forth the truth in such a way as will further the cause of religious liberty in the Empire. He praises Ambassador Guild most warmly for giving every possible assistance and showing hearty hospitality. We are glad that the visit turned out so well, taking place as it did at a most unpropitious time. In another place we give the report of the investigating committee. Now let us complete the sum needed to put the Fetler Tabernacle in good working order.

A Loss to China

Press dispatches bring news of the murder of the Manchu, Tuan Fang, in a revolt by his own soldiers. Dr. Barbour says of him: This statesman and military leader deserved well of his country and of the world. As Governor of Shensi in the time of the Boxer outbreak, he protected and saved the lives of eighty missionaries and other foreigners. It is said that he wept and could not sleep when the imperial edicts commanding the extermination of foreigners were received by him. He suppressed the edicts, seized and executed the ringleaders among the disorderly element, tore down inflammatory posters, and sent his own bodyguard with missionary parties escaping to the south with orders that they should not be left until they had reached the Viceroy Chang Chih Tung at Wuchang. Later at Wuchang he served as governor of Hupeh Province, and later still as viceroy of Chihli. He will be remembered in America as one of the two

commissioners who visited this country in 1906, where he won universal esteem and confidence by the enlightened and liberal sentiments to which he gave expression at receptions extended to him by missionary and other bodies. His visit at our own Mission Rooms will long be remembered. While he was a Manchu, he belonged essentially to the new order and his spirit and work will live in the new China.



The Unity of Missions

THE great gathering of missionary secretaries and representative pastors and laymen of all denominations in the interests of home and foreign missions at the dinner at Delmonico's in New York is regarded as epochal. It marked the first meeting of the kind in which there was no dividing line, only the one supreme cause of missions. It was not surprising that the thought of union in missionary work should lead to the emphasis of the larger Christian unity in the churches at home as a reflex of the comity and unity in the fields abroad.

The joining thus of all leaders in the missionary enterprise gave great satisfaction. The feeling has been growing, and has become irresistible, that the idea of divided or rival forces in missionary work is indefensible and injurious. Whenever the laymen of the denominations have had chance to make their voice heard, it has been the wiping out of artificial distinctions. The steps of union have been natural. The Foreign Boards years ago saw the wisdom of getting together, and their annual conferences gave opportunity for acquaintance and cooperation. The Home Boards in time recognized the necessity of mutual consideration of the home land problems and organized a Home Missions Council, which proved itself of great value. It remained for the meeting at Delmonico's to bring these



GOV. TUAN FANG A HIGH-CLASS MANCHU OFFICIAL

two representative interdenominational groups together, with leading pastors and laymen, and thus without formal action weld the whole body of missionary workers in one powerful mass.

It is expected that out of this meeting will grow an annual gathering of the leaders of all our missionary forces. Next year the natural development would be for the Foreign and Home Mission conferences to be held in the same place, one immediately following the other, with a union dinner and an evening spent together as the opening event of the week. Joint sessions would naturally result, for the home base presents the vital problems which concern the foreign and home work alike.

The fact in which all Christians should rejoice is that the missionary leaders are coming to see eye to eye, and to work together in the true spirit of sympathy and interest. The position which *MISSIONS* has always taken, and which indeed the magazine represents in its presentation of missions as a unit, is approved today by all the boards and societies. The importance of the advance, looking to the future of world missions, cannot be overestimated. Only a united front can conquer. We are going to present such a united front. That is the true significance of the New York gathering.



Impulse or Conviction

WE may expect that in a century from now church members will look back to our day with considerable wonder, and possibly not a little condescension, as they study the history of our missionary development. From their point of vantage, it will (we trust) seem to them inconceivable almost that so great a cause as the world's evangelization was in large measure a matter of impulse, caprice, presence or absence on a certain day when offerings for missions were taken

in church, response to perfervid appeal to the emotions, instead of a matter of conviction and systematic procedure. They will note that the beginnings of better things were visible here and there; but it will have to be confessed that when the year 1912 started on its course there was still much confusion, much chance, much dependence upon impulse, and that conviction as to missions was individual and local, not general.

What is true regarding missions is also true regarding the church work and Christian obligations all the way through. It would be a most interesting and helpful exhibit if it were possible to determine with census accuracy how many professing Christians look upon the calls to specific Christian service as obligations based upon conviction of duty, and not something to be determined by impulse or liking. This is not intimating that there is not a vast volume of conscientious, consecrated, self-sacrificing work being done by members of our churches in every line of activity. But for this unselfish service the world would be a much poorer place in character and life much less worth living. This does not, however, alter the fact that if we could decrease the reliance upon impulse and increase action through conviction the Christian church would become a new force in the world.

Impulse is good when it results in action; otherwise it is often a source of moral weakness. The outcome and permanence of the Men and Religion Movement as of the Laymen's Missionary Movement and all other inspirational undertakings will depend upon the extent to which stirred feeling and new impulse can be transmuted into conviction that will fruit in a new type of Christian life, strong and serviceable, the same in all weathers because founded upon a rock.

Four Fixed Factors in Missions

FOR the complete missionary enterprise four personal elements are necessary. The New Testament account in the thirteenth chapter of the Book of Acts reveals these four elements: (1) Saul and Barnabas commissioned to go forth; (2) the church, leaders of which are named; (3) the Holy Ghost, who said to the church and its prophets and teachers, "Separate me Barnabas and Saul for the work whereunto I have called them;" and (4) the people, or "the work," to whom the Apostles go.

If either of these elements divorces itself from the others, the missionary enterprise is incomplete. If any three undertake the work alone, the work is impoverished, unscriptural and unnatural. All four must combine.

Sometimes the missionaries are tempted to think themselves the sole agents, as though, leaving the church behind, they left the church entirely out of the task and out of the problem. Sometimes the church itself, sending forth the missionaries and staying behind, thinks its share is ended, and may turn itself to other concerns and other activities.

The church, however, must follow, not in body but in sympathy, in heart, in devotion, sacrifice, and offerings. The church must receive reports, hear tidings, enkindle and maintain a lively interest in the acts and achievements of its representatives, else the church ceases to be a missionary church and becomes but a memorial to a past missionary impulse. The missionary must report; he is not justified in simply working for the heathen; he must work also for his home constituency,—for them through letters and reports and information and appeals.

It is as important to maintain the lively interest of the home church in the missionary undertaking as it is to win the lower interest of the unconverted heathen to the gospel's first appeal. The missionary serves really in two lands. The great danger is that he will forget to serve adequately in the land from which he goes; and will think only of his service in the land of his sojourn. Christians at home will criticise the maintenance of missionaries in the home land as a failure of effort and a waste of resources. This ministry, if it be a real ministry, is as important as the missionary's ministry anywhere. Some Christians deem "home expense" unjustifiable, a waste of substance, a tax on contributions destined wholly for other purposes. Really, the expenditure of the missionary offering is as proper in cultivating the true spirit of Christ in the home land, as it is in endeavoring to introduce that spirit of Christ in the foreign land. If half of the missionary offerings were consumed in making all of the churches of America truly missionary, the other half, used in extending the Kingdom in other lands, would doubtless be no less productive for the wide interests of the Kingdom than the whole would be, if divorced entirely from the sympathy and the devotion of the home church.

The four elements must combine and the Holy Spirit blend them all. The home church should be at home only in a physical sense, and the missionary should be abroad not exclusively in mind and heart. In sympathy and devotion, they should encircle the earth. This is Christlike; this is the spirit of Him who was the first great Missionary to the world.



MISSIONS for March might well be emphatic as to the financial situation of the Societies it represents. Our readers will bear witness that we do not make money the beginning and end of appeal, but incline rather to spread the missionary information and let the facts make their own tremendous plea to the heart and conscience. But this closing month of the fiscal year is of such importance that we make no apology for calling attention again and again by varied means to the critical necessities of the case. Read the Apportionment pages and the statement of the situation, AND ACT accordingly and at once. But that is not to say that the March number is given up to one subject. The variety is up to our best numbers, and the reader will find every page worth while. If there are less illustrations than usual, it is because the good matter crowded so, with forty pages left over at that. Look out for the April number, by the way.

¶ MISSIONS is exceedingly strict in regard to the class of advertisements it accepts, striving to print only what it can recommend. As a rule advertisements of medical remedies and speculative ventures are refused; if exception is made, it is for good reasons based on expert judgment. The magazine could easily make money if it would take what offers, but prefers to guard its readers' interests. In turn, the readers can help much, in responding to an advertisement, by stating that they saw it in MISSIONS.

¶ Rev. John M. Moore, Secretary of our Baptist Forward Movement, has been one of the most effective speakers and conference leaders in the Men and Religion Movement, presenting the cause of missions in a way that grips men's con-

sciences. The Movement has asked that he continue his service in its campaign on the Pacific Coast, and he has been given time for this valuable work, which will occupy him during the remainder of the winter. In doing this conference work he is able to come into touch also with Baptist groups at different points, thus furthering both Forward Movements at the same time.

¶ The death of Prof. William N. Clarke, D. D., takes from the world not only one of the ablest teachers and most brilliant theologians, but also one of the truest and noblest characters the Baptists have numbered in their ranks. He was a man of God.

¶ The February number of *Travel* has a very interesting article on "The Open Country of the Philippines," and another on "Bombay, the Queen of the Indian Cities." The illustrations are especially fine. McBride, Nast & Co., the publishers, are making this magazine a source of pleasure and information for the family. The March number will have an article on China by our missionary in Japan, Dr. Dearing.

¶ It is an unusually straightforward narrative that is told on another page by Rev. Arthur Sangston, of "Glad Tidings." He goes into detail sufficiently to make the work of a chapel car evangelistic meeting real. Do not fail to read it.

¶ At a Peace Meeting in Chicago it was Jewish Rabbi Emil Hirsch who pleaded the teachings of Christ against the pugnacious militarism of the ex-president's attitude. The great audience cheered Congressman Foster of Vermont when he said: "It is President Taft's doctrine that there is no difference between national honor and private honor; if dueling is wrong between men, it is wrong between nations; we ought to submit *all* differences to arbitration."



MUNICIPAL BUILDING AT WUCHANG USED AS REVOLUTIONARY HEADQUARTERS

Revolutionary Experiences in China

By H. J. Openshaw, M. D.

Reports of Stirring Scenes in Which Our Missionaries Had Part
Remarkable Diary of a Medical Missionary During a Prolonged Siege



THE letters coming from the Baptist missionaries in China contain news of improvement in the situation in general. Particularly interesting are the expressions of personal relief from anxiety, and pleasure in the re-established communication with the outside world. A cablegram from Shanghai says that a letter dated December 31 had arrived from Mr.

Openshaw. Mr. Wellwood of Ningyufenfu writes of several ineffectual attempts made by the rebels on the city, ending in the capture and execution of the leaders. He continues: "The prefect has acted throughout the whole trouble with great tact and moderation and has the approval of all right-thinking people. During the first few days we were somewhat disturbed, as the prefect could not afford us protection in his yamen, because the rebels had threatened him and were after the guns and ammunition in the armory. We then consulted with our people and decided that Dr. and Mrs. Humphreys with Mrs.

Wellwood should go to a member's home at night, returning at daylight. I remained on the compound and assisted at night in the defense of the city. The prefect asked me to take charge of one of the most important gates of the city. The ladies were a little nervous but very brave withal. Work is at an entire standstill. This movement has been partly directed against foreigners and all new innovations of the central government. We are now in peace and enjoy life again."

A letter from Mr. Openshaw takes the form of a diary, which is full of information regarding the course of the rebellion in and about Yachow, and suggests the strict measures of the government officials to protect the foreigners. It is interesting to note in the letters received from Mr. Wellwood and Mr. Openshaw the confidence placed in the missionaries by the officials.

* *

Mr. Openshaw's Thrilling Diary

RECEIVED AT CHENG TU, NOV. 22, 1911, BY
MILITARY MESSENGER

YACHOW, Szechuan, West China.

THURSDAY, September 14.

The city gates were shut to-day, and we are in a state of siege. The enemy controls all the approaches to the city,

and has very effectively cut off our rice supply. Fortunately there was a considerable quantity on hand in the public granaries, and in shops and private families. The harvest this year is a good one, if only the grain could be gathered. The bad characters across the river are pushing the city pretty tight, have secured the ferry boats, and some of their representatives are outside the East Gate.

SUNDAY, September 17.

The wildest kind of rumors were afloat to-day. Shops were all closed tight, and the people were panic stricken. Many people moved out of the city, being let down by ladder or ropes from the city wall. A guard of fourteen soldiers was sent to guard our place. We packed some bedding, eatables and clothing, and were ready to move out over our wall to a small official's place at a moment's notice. This has been the worst day in our experience by far.

MONDAY, September 18.

To-day it rained, and some negotiations were begun which, it was hoped, might buy the rebels off. Some peace envoys ac-

tually crossed the river, but they were treated disrespectfully; some escaped, some are still held or are in hiding.

TUESDAY, September 19.

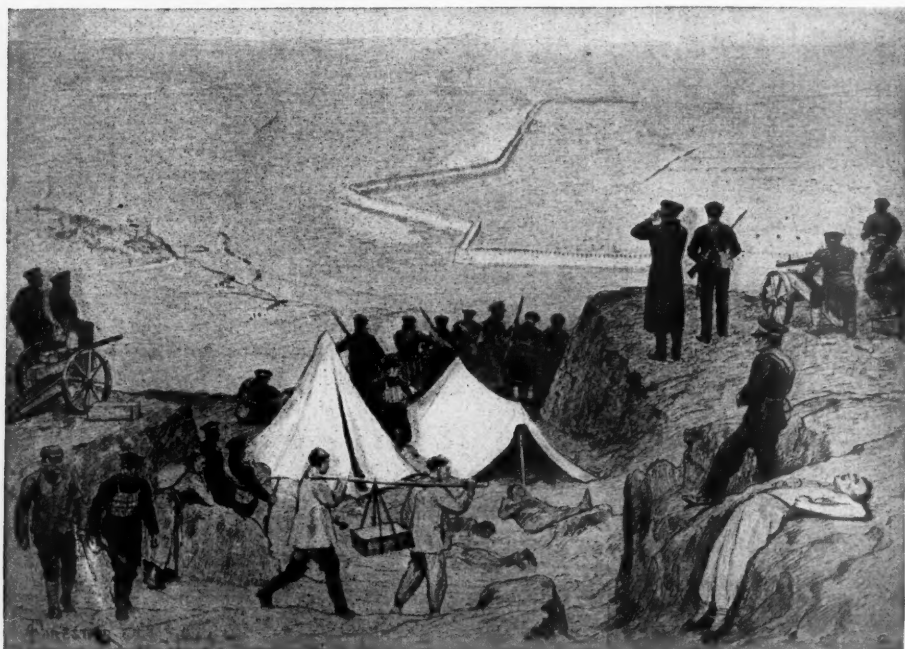
A large contingent of soldiers arrived from Tibet to-day, and from that time on the situation here took on a different aspect. They had been interfered with by the reputed Tong Chih Huei about 50 li from here, had to fight their way through, and lost two men and three wounded, while the enemy lost 50 or 60 killed and some wounded. They say some of the rebels appeared in coats of armor made out of Standard Oil oil tins. The soldiers are good husky fellows, who had seen service in Tibet. Both officials and people took heart after the arrival of these reinforcements.

WEDNESDAY, September 20.

There was firing back and forth across the river, without much if any damage being done on either side.

THURSDAY, September 21.

The East Gate was opened, and the soldiers cleared up those within reach and



CHINESE REVOLUTIONARY TROOPS IN ACTION ON PURPLE HILL, THE KEY TO NANKING

attempted to dislodge the fellows across the river. I watched the performance from the city wall, together with hundreds of others. A number were reported killed, and they brought in two prisoners. The Hsien (official) promptly chopped off their heads, and hung them on the city wall as a warning.

FRIDAY, *September 22.*

The soldiers went out again, and there was a regular pitched battle, which Mrs. Openshaw and I took in from the wall. The enemy was routed from the several positions, and six or seven houses were burned to the ground. Many were reported killed, and the soldiers brought back six heads and a number of left ears; also some guns and four prisoners, one of whom was beheaded later.

This day I was asked by the Tao Tai (head official) to attend to some of the wounded soldiers quartered in the middle school. This I was glad to do. Returning on my pony, I was startled to get a message from Mrs. Openshaw, saying that Udz-Duan, a degree man and one of our church members, was bound and about to be beheaded. I let my horse out and was soon at the magistrate's yamen, which was full of people and soldiers drawn up. I pushed right through and saw poor Mr. U. bound and kneeling before the official, who was greatly excited. The literati had exhausted their resources praying for leniency when I arrived—not a minute too soon. I stepped up to the official and asked what was U.'s offence, and at the same time told him to go easy, saying that I would be security for Mr. U. The official let up and we all went into the guest-room. I came out and told the people to disperse, as the thing was all right. Talking the matter over, we found that the official had heard from some source that Udz-Duan had received a letter from across the river and suspected him of being in league with the enemy. There were a few other things he had against him, but nothing at all to warrant the treatment he was according him. I told the official so plainly in the guest room. Mr. U. came to our home to avoid any further trouble or suspicion, and his family and friends came to thank me for

saving him. They all had a terrible scare, and we too were quite shaken up. Mighty glad that I was here to say the word that saved the day.

SATURDAY, *September 23.*

At about 5:30 this morning we were treated to a distinct earthquake shock. No engagement today. Strenuous days these. Two representative city men have gone insane; one attempted his life by taking opium; and another killed himself by taking lye. As the gates are shut and guarded there is no way of getting coffins outside for burial. Poor people are suffering a good deal, and the public granaries have been opened. Fortunate we are in having some good wells inside the city.

Five or six soldiers come daily for treatment, and I enjoy caring for them. We go about the city freely. Shops still closed and the streets look as they do at New Year time. Holding no public meetings, but had a little prayer meeting Sunday.

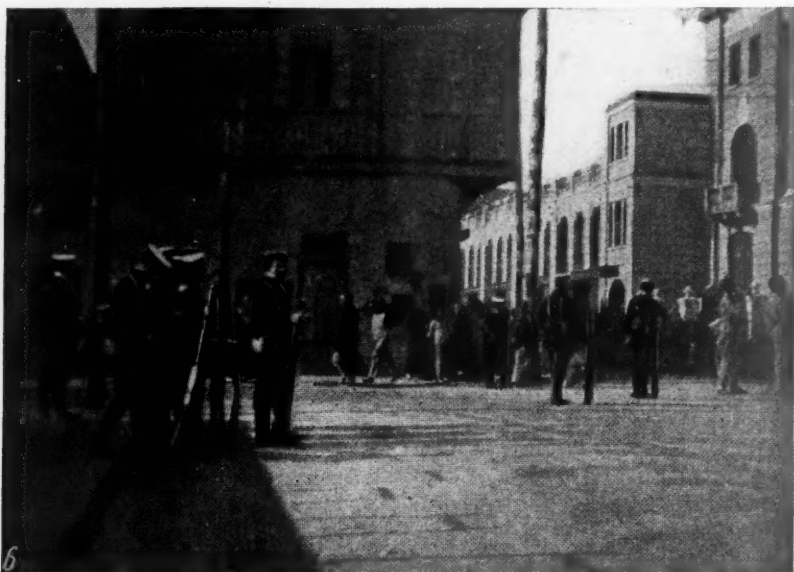
TUESDAY, *October 10.*

There has been a long interval since this letter was begun. We are still besieged and have had some terrible experiences. After two weeks of comparative inactivity on the part of the soldiers, and an abortive effort on the part of the Tao Tai to buy off the rebels, an attack was planned. Oct. 6, the 15th of the 8th Chinese moon, a Chinese festival day, will be a day long remembered in the annals of Yachow. The soldiers rushed out the South and East Gates, surprising and putting to rout the enemy, and setting fire to both suburbs. It was a day of fire and blood. Five or six soldiers were killed or mortally wounded and a number had minor wounds. No one knows how many of the enemy were killed, but the troops say hundreds. They captured several alive, and I saw one poor fellow marching in front of the troops as they returned, with four heads tied about his neck. By actual count there were eighteen headless men in front of the camp at the middle school; eight in front of the camp at the Hsien school; eight in front of the Hsien Yamen (the official residence); and twenty strewn in front of the Tao Tai's Yamen. I was called out to attend the wounded soldiers and had to pass by such

a sight twice during that day. Men were hired at 100 cash (ten cents) a body to drag the corpses through the streets, and throw them over the wall. The soldiers captured lots of ladders, one big enough to allow six or seven persons to come up abreast, guns of all kinds, and two great big home-made cannon. These were made of oak trees hollowed out, and bound by telegraph wire bands. They carried a good heavy ball, and were charged when captured. They were right close up to the city wall. Without doubt the rebels planned to bombard the city on

MONDAY, October 16.

Lots of firing from across the river. The official got five fellows to go across in a little boat at night and try to set fire to the buildings the enemy is using for headquarters. They got the fire started but three of the five were apprehended and skinned alive. The Tao Tai announces a reward of 3,000 taels (\$2,500 gold) for the rebel leader, Loh Lao Bah. The soldiers are buying cloth and having clothes made with their loot and reward money from their victory. They are also doing a lot of gambling. A worthless city



BRITISH MARINES ON GUARD IN BRITISH CONCESSION, HANKOW

the night of the 5th, but it poured rain and the fuses would not burn, and the attack was put off. Now the two worst suburbs are cleared, and the city's position is much safer. But it was a horrible carnage and one shudders to think of such cruelty in this century. Worst of all, there is no real issue. We are in the midst of a real rebellion; the majority in the ranks are thugs; most have nothing to gain, and the rebellion will cause the people untold suffering. There are several thousands but they can make no headway against a walled city and our thousand trained troops. A lot of volunteers have been drafted in and help patrol the wall.

fellow, opium-smoker and wife-beater, was complained of by his wife to the official as being in league with the rebels, was promptly apprehended and for variety hung up in a cage to die.

Am attending a lot of sick and make two rounds daily to the various soldier camps. Soldiers out from Tibet are suffering from a change in altitude and a lot of them have the malaria. Strange to relate, there was no quinine in the hospital and had it not been for the fact that our Deacon Wang had eight bottles in stock I do not know what we should have done. My study is beginning to look like a drug store and our outside guest room is surely a dispensary.

MONDAY, *October 23.*

Eatables growing scarcer and dearer; no more pigs in the city to be killed; we had one of our heifers (rather Dr. Shields') killed and sent some of the meat around to friends. Have had to fall back on foreign stores. No eggs, flour, etc., to be had. No bran or cornmeal, and the cattle have been suffering. The enemy has been strengthening its position, and it was certainly expected that there would be another battle this week. On Friday, the 20th, a secret messenger from the prefect to the viceroy arrived after a return trip right through the enemy's lines. He disguised himself as a beggar and small trader, had his message in telegraphic code, sewed up in an old cotton ragged garment, and though he was searched again and again, got successfully through. I had him in my study for a chat. He said the rebels were many and fierce; that Chengtu was quiet and the foreigners were safe. Several night attempts have been made to scale the city wall, and at different points the rebels put straw men on poles and stuck them up to see if the guard was asleep, and frequent shots have been exchanged and ladders captured. Soldiers have started from Chengtu to clear up the disaffected districts and we are going in for a waiting policy. In the West Gate suburb the enemy was active. The suburb was burned by the soldiers and the contents of two salt firms rifled. Lots of cheap salt going now. Soldiers found a wounded rebel at the foot of the wall; he was brought over and taken to the official, who got a lot of information out of him and threw him in prison.

MONDAY, *October 30.*

This has been an eventful week. On the 24th a decisive battle was fought outside the South Gate, the soldiers taking a fortified hill in good shape. Only a few were captured and one head was brought in, but the soldiers captured cannon, guns, flags, and a lot of loot. On the 25th a big temple just outside the northeast point of the city wall was burned to the ground. The enemy had been using it as a camp and seriously threatening the city. A stray bullet came whizzing through our open

door, not two minutes after Mrs. Openshaw had passed—went through a board of our dining room table, and was picked up on the floor. On Sunday, the 29th, we had a little meeting in our house. In the afternoon, while trying a gun out the East Gate it exploded and wounded a bystander. We were asked to attend him. A compound fracture just above the ankle. This evening the Catholic priest who had been out itinerating when the troubles began came back through the enemy's lines, having been protected by the rebel leader. Monday, the 30th, without warning, the rebels decamped, going down river. Soldiers out scouring the country. Lots of ladders and some loot, but no rebels. What a relief! It can be seen, felt everywhere.

MONDAY, *November 6.*

Lots of city people, who fled to the country at the first sign of trouble, are returning. Most of them had a hard time of it, especially Liu-shu-ju and the Tien boy. Liu only just escaped having his head chopped off through the intervention of an unknown friend, while Tien was bound ready for killing and badly handled. While the leaders of the movement let it be known that they were not after foreigners or church members, separate bands of rascals acted as they pleased and did anything they could to plunder or persecute. The surrounding cities are reporting and we have had members or friends in from several centers to report. Nearly all come with a present of some kind, fearing that we have been on starvation rations during the siege. A poor fellow turned up with a hand chopped off, the work of the rebels. He had been caught carrying supplies into the city, punished, robbed, and thrown into prison. We gave him some cash, a gown, and fixed up his wound in good shape. One of Dr. Shields' servants returned, telling of their apprehension by the rebels, the finding of foreign letters on their persons, and the killing of the cook Yan. They had gotten within ten miles of the city on their way back from Kiating when they were robbed, the doctor's horse was stolen and later Yang stripped and cruelly beheaded and his corpse thrown into the river.

Yang's wife, about to be confined, and Ngai Lao Si have been in hiding. The two girls from Miss Mason's school at Kiating were apprehended and badly treated at Tsaba, but friends were providentially raised up for them, and while they lost most of their things, were not otherwise molested. Lots of patients daily. Added to the others a fellow in one of the camps took opium, but we pulled him through all right. Lao Tsao and I went down over the city wall and out to see the Salquist house. The South Gate suburb is a total wreck. Beggars were still covering up corpses; they said they had buried over a hundred and there were still more, which we were sure of from the stench. All told there must have been six hundred slaughtered in the battle of October 6th. Found the Salquist property a wreck. The outside gate had been pulled to pieces, but the main house is still standing, though every door and window, the casements and some of the plasterwork are in ruins. They seem to have taken devilish pride in ruining things and made off with locks, hinges, stove-grate, etc. They say that one fellow boastfully punched his fist through a pane of glass and for his trouble cut an artery and bled to death. We opened our chapel and got services started again, after an interval of seven weeks. Had a splendid turnout of members, and a few soldiers were in. A proclamation from the official ordered the shops reopened and business is lively again. Streets are thronged with soldiers and country people, and all kinds of supplies are being brought in. Road to Chengtu not open yet, but tried to get a letter through by the soldiers. A soldier accidentally killed a girl on the city wall and by their military rules he was to be beheaded. His friends asked me to intercede, which I did, and got his punishment mitigated. But he was beaten so unmercifully that he died in three days. The issuing of grain from the public granaries has been stopped. No word from the outside world as yet. Living in such a circumscribed circle is growing somewhat monotonous.

MONDAY, November 13.

Soldiers arriving and departing daily.

The rebels after leaving Yachow dropped down river, looted some places on the way, and easily took Hongya. The official fled for his life and arrived here in the guise of a beggar. The soldiers have gone to the relief of Hongya. It is said that on the approach of the soldiers the rebels left for Kiating, where things are reported hot. Two French travelers and the Hsien official of Ning Yuen Fu have been killed. But we understand that the prefect has the situation in hand and hope for the safety of our friends, the Well-woods and Humphreys. I went outside the city with a representative of the official, to examine the Salquist house and list the damages.

A great bunch of people, with all kinds of ailments coming for treatment. Among the number was the military official, who with a company of soldiers, was compelled to go over to the rebels. After being in the rebel ranks for over a month they were supposed to have been won over, and it was planned that they should go against the government troops, who were coming over the pass from Chin Chih Hsien. The rebels had strongly fortified Ta Kuan on the mountain, and were determined to keep the soldiers from joining forces. By a prearranged plan with his men they lined up in one section, shot down the fellows manning the big guns, and captured or killed five of the leaders. The chief they took over the hill to the general, who promptly beheaded him. It was a great stroke, and the news of this defeat was the immediate cause of the speedy withdrawal of the rebels from Yachow.

Received our first letter on the 9th. It was from the Taylors, Foster and Dye in Chengtu, and was written on cloth. The messenger carried it in an old patched garment and got through without difficulty, though was over twenty days on the road. On the 10th had a real letter from Herbert Kiating. This letter contained serious news of uprising in other parts of China, and urged all Protestant missionaries to Chungking. I called on the Dao Tai to see if he had had serious news, but he pretended that there was nothing of a serious character, that all was quiet at Chengtu, that Duan Fang had arrived at the capital, and that they

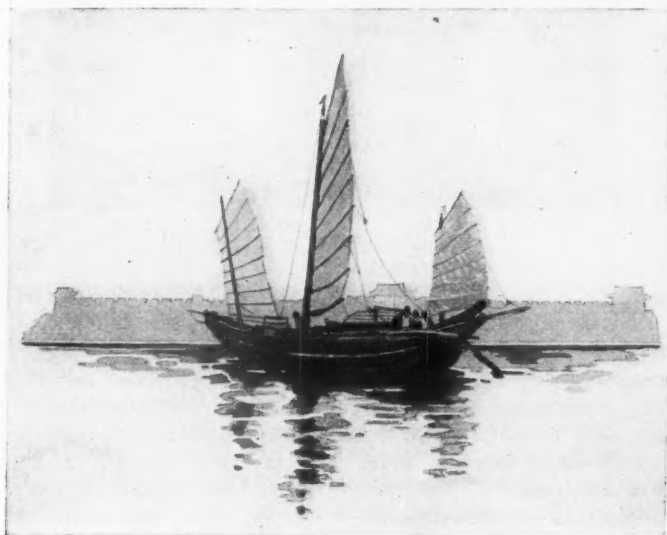
had their hand on the situation here. It would be exceedingly hard to get away from here, as there are no rafts on the river, even if we thought it best to move. On the 11th had another letter, this time from Olson, Chiung Cheo. He had been to the capital and back, and reported that half of the road was open and the foreigners at Chengtu were safe. He said that most of the foreigners were leaving Chungking on a gunboat, but that the Chengtu friends were hoping not to have to leave.

Sunday, the 12th, was a great day with us. Just as I was about to speak on the Lord's deliverance of Hezekiah our persecuted church member from Min Shan, Lu Yao T'in, appeared. He was escorted by a number of soldiers, and accompanied by his wife and two children. He was a pitiable sight in his ragged clothes and thin, unshaven face. The soldiers sat through the service and then I went in the back to hear Lu's story.

All his property has been destroyed and absolutely everything portable that he possessed stolen. He was hunted like a rabbit and says that ten thousand men were bent on killing him, yet the Lord marvelously protected him. He hid under the floors, tried twice to hang himself, once a rebel's sword cut through his trousers

without touching his leg, and he was without food for days. Finally he had a sort of vision, telling him to go to the one with "power." So, under cover of night, carrying a basket on his back, and looking old and bent, he made his way through the crowded street to the official yamen unnoticed. The official hid him in his wife's apartments—when he himself was not hunted—like a brother. We rejoiced greatly over Lu's deliverance; put him up in our Chinese quarters and have been supplying some of the family's needs. Took Mrs. Openshaw out the South Gate and across to see the Salquist house. It is a wreck sure enough. We are thankful that the grave is unmolested.

November 20. Last Saturday night the eighteenth, we received our first batch of mail in months. The road between here and Chengtu is almost open, only one or two places are still troublesome. Have had a splendid opportunity of ministering to the sick and wounded and now to the poor, and the officials have thanked me for the service. Some of the Christians were weak and put up their gods again; others have been strong in faith, giving glory to God. So many have marvelous testimonies of God's protecting care.



The Neglected Fields Survey

By Hubert C. Herring, D.D.

Secretary of the Congregational Home Missionary Society

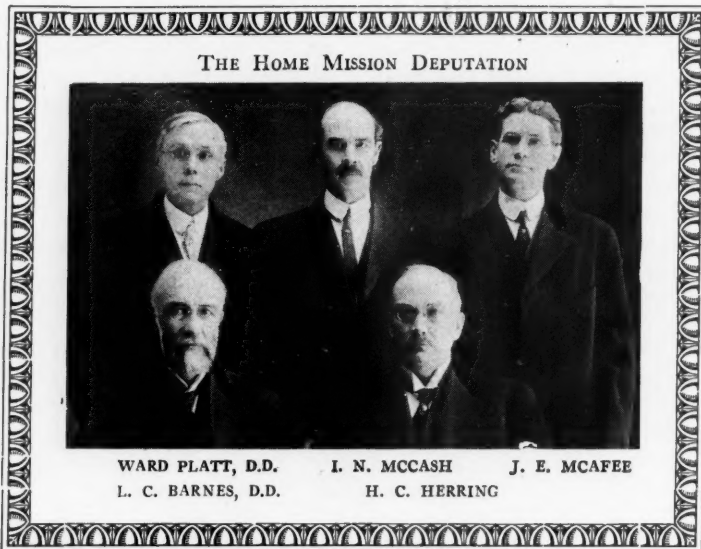
**An Account of the Significant Western Campaign of
the Special Deputation of the Home Missions Council**

A DEPUTATION of six Home Mission Secretaries, representing as many denominations, recently completed a tour of thirteen western states, arranging in each state for a survey of religious conditions, school district by district, throughout the whole territory. This step has been taken by the Home Missions Council because of its growing sense of the need of closer co-operation and of facts upon which to base that co-operation.

The survey will request answers to such questions as these: (1) What nationalities, what churches, what pastors in a

religious care? (7) What undenominational, religious and social agencies are at work, or should be at work, etc., etc.?

When it is stated that in at least one of the states under review there are as many as 8,500 school districts, and when it is remembered with what reluctance the average human being addressed himself to the task of filling out a blank, it will be seen that the state committees have undertaken no small task. It is not expected that the returns will all be in before July 1, 1912. Just how soon after that time the necessary tabulation can be completed it is im-



given community? (2) How many people in that community? (3) Speaking what tongues? (4) How many of them are more than four miles from church services held in a language which they can understand? (5) What amount of home mission money is expended for each organization in each place? (6) What communities, speaking what languages, are without

possible to foretell. The results of the survey will make the most significant home mission document ever published.

While positive judgments on most aspects of the situation must wait for the fuller facts which the survey will disclose, certain clear impressions gained by the deputation in its long tour are not likely to be seriously modified.

LACK OF RELIGIOUS PRIVILEGES IN RURAL COMMUNITIES

In every conference there was strong testimony on this point. Particularly in the states where frontier conditions are largely in the past, such as Nebraska, Kansas and southern Minnesota, it was found that scores of communities of considerable size are separated from church services by a distance which is practically prohibitory. In addition are hundreds of scarcely less destitute rural communities, which are dependent on the irregular service of a non-resident minister, too often ill-

tially rural in their constituency, and the total is large. But the areas are so vast, and the population so predominantly agricultural, that a great portion is still unreached. Children grow from infancy to majority without gospel influences, save as a limping and intermittent Sunday school and a rare sermon bring Christ to their thoughts. The effort to correct this condition will be made difficult by the same causes which have produced it, viz.: lack of money adequate to maintain work in a community unable or unwilling to do much for itself, and lack of ministers capa-



By courtesy of The Congregationalist

AN INSTANCE OF THE DESERTED OUTPOSTS OF THE PRAIRIES FOUND BY THE DEPUTATION ON ITS TOUR. THIS COLORADO HOME IS 75 MILES FROM THE RAILROAD. THE FAMILY IS ABOVE THE AVERAGE IN EDUCATION AND REFINEMENT. THE MOTHER IS THE DAUGHTER OF A PROMINENT ILLINOIS JUDGE AND THE FAMILY POSSESSES AN UNUSUAL LIBRARY

equipped. This condition is made the more serious because of the polyglot character of the population. Families and neighborhoods, speaking one language, are surrounded by the larger community, speaking another, and are unable either to provide a church of their own or to share that of their neighbors. Then, too, sectarian traditions, and particularly the gulf between Catholics and Protestants, further complicate the case. As a result of it all, there is beyond doubt a widespread and ominous failure of organized Christianity to reach the scattered dwellers on western farms. The home mission boards have upon them no obligation so pressing as this.

This does not mean that the aggregate of rural churches in the West is small. In Kansas, for instance, at least one-fifth of the evangelical churches are in the open country away from the railroad. Add to these the churches in small towns, essen-

ble of succeeding in the country and willing to go there. But a way must be found, whatever the difficulties.

AMONG WORKERS IN EXCEPTIONAL VOCATIONS

Most prominent here are the unmet needs of the lumbermen. In Wisconsin, Minnesota, Idaho and Washington a population of several hundred thousand are directly dependent upon the lumber industry. A large percentage are single men, or men separated from their families for long periods. The conditions of labor prevent permanent residence and often are directly promotive of vicious habits. The "lumber jack" is proverbially thriftless and reckless when not something worse. A lumber town is crude, and its population fluctuating. It therefore naturally results that religious work is carried on, whether in camp or town, against great odds and with little

visible outcome. The bulk of the lumbermen in camp are under no religious influence. The sawmill towns are often but little better. Here, as in so many vocations, the producers who are nearest nature's sources are less privileged than those farther away.

The home mission boards are not likely to be able to meet this need in adequate degree. The cost is so great, and the type of worker required so rare, that only a limited expectation of enlarging present work can be indulged. The ideal solution of the problem would be a "Lumbermen's Mission" carried on under joint auspices of the denominational boards and the Y. M. C. A.

Of similar sort are the unmet needs among miners. These are less pronounced so far as lack of church privileges is concerned. As to the amount of indifference and godlessness, presumably there is not much difference. In great mining centers, like the Cripple Creek District, the Cœur d'Alene, and the Black Hills, are many churches. But their task is hard and their hold small. The great need is such equipment and leadership as shall enable them to emphasize the social side of their ministry. In smaller outlying camps are often no churches at all, or else buildings with no preachers. The proposed survey will render an invaluable service by furnishing a comprehensive view of the whole situation in mining towns.

Here and there, in the round of conferences, many glimpses were had of groups of foreigners without organized Christian effort, Greek, Japanese, Chinese, Spanish. In one painful and reproachful case, a community of 3,000 Finns was found to have no vestige of religious work among them. In most of these cases it should be possible to supply the present lack.

THE QUESTION OF OVERCHURCHING

This was earnestly discussed. So great, however, was the difficulty of agreeing upon a definition, and so divergent were the judgments of workers as to actual conditions, that no comprehensive statements can be made until prolonged study has been given to more ample data. That there is overchurching of course goes without saying. But on all questions as to amount,

nature, cause and cure it was difficult to get a consensus of opinion. It is plain that in most of the states but little effort has been made to bring about acquaintance and establish mutual confidence among home mission leaders. As a result each man's work has been largely unrelated to, and often at cross purposes with, that of men in other denominations. It was evident that the various conferences went far toward clearing the air and establishing a basis of closer relations in the future.

Attention was repeatedly called to the fact that overchurching is often overbuilding rather than overmanning. The number of church spires in a town is not a conclusive indication of the facts. The western boom spirit which sees a coming metropolis in every hamlet has naturally crowded forward church building enterprises. Add to this the fact that the coolest and most experienced are liable to misjudge the future in a region where population is so fluid and its elements so liable to change, and you have another cause of overbuilding. Then the multiplicity of tongues and the strong tendency of the Teutonic peoples toward sectarian subdivisions has contributed to the situation.

A SAMPLE TOWN

One can easily get a mental picture of a town of a thousand people, with two English-speaking Protestant churches, a Catholic church, two Swedish churches of different sects, a German church and a Norwegian church, making a total of seven—patently too many and yet perfectly explainable. The English churches were built before it could be known that the place would become so largely foreign-speaking. The foreign churches were organized to meet the demand for the mother tongue, and duplicated in one nationality or more because of irreconcilable antagonisms springing out of the past. Not every case, however, is so simple. Frequently the English-speaking churches have multiplied through mere sectarian zeal and local pride. But now, compelled by necessity, or by a sense of the proprieties, many of the weaker ones stand unsupplied or are dependent on the service of a non-resident minister, so that five church buildings often mean but two or three ministers. This,

as far as it goes, is a step toward a cure. But the various organizations remain, each a discouragement to the other, and the unused buildings discredit the cause they represent.

CURE MUST COME

A long, vigorous and intelligent course of treatment will be required before the West is cured of its sectarian ills. It was refreshing to hear from place to place of localities which are addressing themselves to the reduction of sectarian inflammation. In one place three denominations disbanded and united in a church of another denomination not previously represented in the community. In another place three churches were arranging for federated work and worship under a single man. In still another, a community of 700 people having resolutely set themselves to have but a single church, are enabled to command the services of a talented young minister, the fellowship man in his class, who would be entirely unwilling to work there if he were compelled to compete with other churches. The movement revealed in the above cases will become epidemic if properly fostered by church bodies and home mission societies.

It is plain that a heavy responsibility rests upon the national home missionary societies with reference to overchurched communities. Their attitude and spirit are the most important factor in the situation. But nothing large and constructive can be done until conferences, synods, presbyteries, associations and conventions of all bodies shall put themselves so unreservedly and heartily on the right side of this matter as to create a public sentiment which shall make possible the solution of the hardest problem of all, viz., the remolding of the elements in a local community. However ardently we may long for this consummation, the process will be a protracted one.

SOME BY-PRODUCTS OF THE TRIP

For one thing the group of secretaries who traveled together day after day came into an intimacy of personal acquaintance and friendship which cannot fail to make them more effective for all co-operative tasks. More than this, each will be able through the broader vision gained, to give

his fellow-workers a more sympathetic insight into the life and work of other denominations. The deputation was exceedingly fortunate in its *personnel*. Dr. L. C. Barnes, its chairman, field secretary of the American Baptist Home Missionary Society, is a combination of generous fraternal sympathy, coupled with thorough loyalty to his own denomination. Mr. J. E. McAfee, associate secretary of the Presbyterian Board of Home Missions, and author of several cogent books on home mission themes, was secretary of the deputation and wonderfully effective in the whole range of its work. Dr. Ward Platt, representing the Methodist Episcopal Board, was a model of Christian tact and courtesy, and gave constant impulse to the meetings by his enthusiastic devotion. Dr. I. N. McCash, secretary of the American Christian Missionary Society, though representing a denomination devoted to the search for Christian unity along lines which do not appear feasible to the rest of us, was loyal and effective in furtherance of the conferences, thus illustrating a gift, all too rare, of working in the other man's way. Dr. C. Whitney, secretary of the United Brethren Board, and Bishop Bell, cordially co-operated in the two or three meetings at which they were able to be present. The Congregational Home Missionary Society was represented in six states by the general secretary, and by Rev. R. L. Breed or Rev. E. L. Smith in the remainder.

Other by-products were the witness to unity of plan and purpose carried into each state by such an interdenominational deputation as has been described; the fellowship of state workers brought about by meeting under the most favorable of auspices; and last but not least, the public interest created through newspaper notices wherever the meetings were held.

* *

Dr. Herring, who kindly permits us to use the article above, with the courteous consent of the *Congregationalist*, naturally does not say that he himself added not a little to the force of the *personnel* of the deputation, as well as to the enjoyment and effectiveness of the trip. He is one of the ablest men in his denomination, and

perhaps no man in the country can present the home mission conditions in the United States with greater grasp and power. It was repeatedly said that his address at the missionary dinner at Delmonico's was a feature of the evening, and made a profound impression. He is a broad-

minded, large-hearted, brotherly Christian, with whom it is a delight to work. Our own Dr. Barnes, too, has rendered great service in this campaign. Such leaders are doing large things for the religious interests of America, and not an hour too soon.—Ed.

JOHN S. HUYLER, THE PHILANTHROPIST, WROTE ON HIS CHECKS FOR MISSIONS, "M. P. ACCOUNT"—MEANING "MY PARTNER"—"WHO LOVED ME AND GAVE HIMSELF FOR ME." THAT IS STEWARDSHIP.

The Baptist Work in Russia

Report of the Commission Appointed by the Foreign Mission Society to Investigate the Work of Pastor Fetler in St. Petersburg

OUR readers will be interested in the report which follows of a committee that recently visited St. Petersburg in the carrying out of a plan formed by the Board in consultation with Mr. Fetler at the time when the Foreign Society was asked to act as his agent in receiving and transmitting to Russia contributions made in this country for his work. It seemed essential that the Board should be in a position to give direct independent testimony regarding Mr. Fetler's work and the wisdom of plans followed in his building enterprise, including the permanent safeguarding of property interests. Mr. Oncken, who has served as chairman of the committee, is a son of J. G. Oncken, the founder of Baptist work in Germany; Mr. Bystrom and Mr. Olsen are connected with our Baptist work in Stockholm and Copenhagen, respectively. The report contains important suggestions regarding financial safeguards. The Society is much indebted to these brethren for the service they have rendered. They state that the sum required for the completion of the church edifice is about \$20,000.

A cablegram received from Dr. MacArthur indicates his satisfaction with Mr. Fetler's work. The many friends of Mr. Fetler will be glad to know that the legal proceedings instituted against him have

not thus far been pressed by the Russian authorities.

ST. PETERSBURGH, DEC. 12, 1911.

We spent the Lord's Day in making the acquaintance of our Russian friends. Brother Fetler was early at our hotel and took us off to his Sunday morning meeting which was held in a large concert hall known as Tenisheff. This was a believers' and inquirers' meeting and there were from 400 to 500 people present, including a police officer. We fear it is quite impossible to give any adequate description of this meeting. From start to finish, namely, from ten a. m. until one p. m., it was a most impressive service. Many gave personal testimonies, and Pastor Fetler insisted upon the brethren of the committee addressing the meeting. There was some very hearty singing, the choirs from various preaching stations, singing separately, and at the close all joined in singing a chorus: "We stand for the faith and we stand for the Lord." Then followed the sacrament of the Lord's Supper.

In the afternoon we attended a students' meeting. This is a small meeting attended by students at the universities who are interested in religion but who are not yet converts. Pastor Fetler expounds the Scriptures, answers questions, and

helps to remove doubts and difficulties. This appears to be a very important and promising part of Pastor Fetler's work. The members of your committee again addressed the students by request.

At night we went out to one of the various preaching stations and it was our privilege to witness some remarkable scenes which we shall never forget. The hall was crowded with men, women and children, particularly young men and women of from eighteen to twenty-eight or thirty years of age. There were a few "scoffers" present and some semi-intoxicated people, but mostly earnest hearers, and to look upon their eager

of the city which was attended by a better class of people, and altogether our day lasted from ten a. m. until nearly midnight.

On Monday we met Pastor Fetler on the site of the chapel for the Russian Baptist Church which is now in course of erection, and spent the whole day in making investigations, also the whole of Tuesday in completing the same and our report. We also met the architect and contractors who showed us plans and designs.

We found that Pastor Fetler had purchased a site which had upon it some houses and other buildings which have been made suitable for some branches of



THE FASCINATION OF ST. PETERSBURG

faces from the platform was a thrilling sight. They were undoubtedly "hungering" for the word of God, and while Pastor Fetler addressed them there was profound silence. To call it a revival meeting is a very poor description, because the gospel message was something quite new to most of them; but it was a grand meeting and we all felt it good to be there. Brother Bystrom gave a short address at this meeting, being interpreted by Madam Yasnovsky. In addition to this Brother Olsen went with Pastor Fetler and addressed another meeting in another part

church and philanthropic work. The site consists of about 3,900 square yards fronting the street known as Linia, 24, in a thickly populated part of the city. It is intended to lay out the front portion of the site as a garden where in summer the choirs can sing to the crowds that flock to the building. The present buildings on the site consist of the private apartments of Pastor Fetler, also the publishing department and office of the evangelical paper, "The Guest," and various tracts, which forms another important branch of the church work. Another part of the

same building is at present used as a printing office, but for the time being very little is being done in this direction for lack of funds.

The new chapel is being built at the rear of the existing building. It is now nearing completion and has an entrance leading from the street. The ground floor consists of a number of rooms suitable for small meetings, etc. Above these on the first floor is the chapel itself, approached by three flights of steps from the large corridor. It is a large building, having one gallery all around and an upper gallery at the end opposite the platform. The platform is divided into three sections. On the first is or will be the pulpit, on the second section the choir will find accommodation with rooms for their use underneath, and on the third section will be the baptistry with rooms for the necessary use of candidates underneath. The whole arrangement of the building appears to be good. It will be lighted throughout by electricity and is to be heated by hot air. Its length is about 224 feet, width 154 feet; it is about 70 feet in height, and will seat 2,000 to 2,500 persons.

Meetings are held in various parts of the city and neighborhood in fourteen different halls. The work of the church is most comprehensive, comprising in addition to a long series of services and meetings many agencies and institutions. For instance, opposite the site of the new chapel is a large nail-making factory employing 3,000 men. Pastor Fetler has opened a dining hall where cheap meals are provided for the workers. At present this is not quite paying its way but there is every prospect of its doing so, and it makes the people familiar with the place and its work. Then there is the publishing work, which is an independent feature, managed by a small committee and in aid of which Pastor Fetler has received special donations. The Russian evangelical paper "Gosta" ("Guest") is published from here and circulates 4,500 copies. Tracts, etc., are also published and this is an important depot for Russian evan-

gelical publications. Several hundred copies of the "Gosta" are sent free to the priests of the Greek Church and the monasteries.

The Sunday school work is weak because at present Sunday schools are prohibited in Russia. The church comprises some 400 members mostly of the working and poorer classes, but there is also a sprinkling of educated people and the upper classes.

We have nothing but genuine admiration and appreciation for the work Pastor Fetler is doing in this great city, and rejoice in the signs of blessing that are being manifested. His devotion to this work and his ceaseless and untiring labor from morning until night it is impossible to speak of too highly. Pastor Fetler stated that his church members are mostly converts from the Greek Church who have never had the slightest knowledge of church work, and therefore until they are trained by personal experience they are unable to render any great assistance in the conduct of church affairs.

In conclusion we beg to state that while we desire and pray for the success of the work of all the churches of our denomination in Russia, we think that the work in St. Petersburg, the capital of the empire, is of so great importance that it should still be liberally supported by our Baptist friends in the United States of America, and we earnestly hope that this support will be extended for the finishing of the building and removing the remaining debt.

Trusting that our efforts will meet with your approval and that the blessing of our Heavenly Father will continue to rest upon this great work in the Russian capital, upon its pastor, Brother Fetler, and his band of willing helpers, we beg to sign ourselves, this twelfth day of December, 1911, in the City of St. Petersburg,

Yours very sincerely,
WILLIAM SEARS ONCKEN, Chairman,
J. BYSTROM, PETER OLSEN, Members
of Committee.

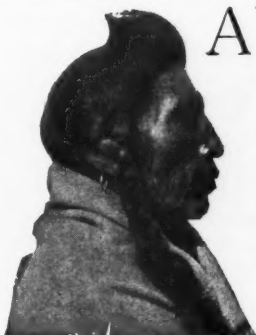


THE AMERICAN INDIAN

Looks-at-the-Sky

A Story of the Crow Indian Mission, Based on Facts

By Lucy L. H. Soule



AT the same instant the light pat, pat of hoofs coming quickly along the dry turf caught their ears. Expectant of he knew not what Charles waited, feeling that he was going to be an actor in a tense life drama. At a short distance from where they sat they saw an Indian girl and man riding two fine looking ponies. "Ugh, ugh, Koois, Strikes-in-the-Night!" muttered Looks-at-the-Sky. "She no ah-wut shick (love) yet. Soon!" And, awe-struck, Charles watched the conflict between the natural red man and the red man reborn in Christ Jesus take place there before him in utter silence. For a second the strong dark face of Looks-at-the-Sky grew lowering with a look of hate black as night as he watched Strikes-in-the-Night gayly riding at Koois' side and his attitude was that of a panther about to spring, his fingers working as though he were crushing something between them. Then, as Charles waited horrified, the face before him changed, was transformed, and the look of peace that rested there held him spell-bound. It was as

if a great white light had swallowed up the inky blackness that had been and Charles saw, what he had never seen before and never believed to see, "the peace of God."

"Jane," he said, when a little later he came into the tent where she sat sewing, "I have seen a vision. I am a different man. Don't ask me now, dear. We must be at work at once on a great scheme. I will tell you about it later but there is much to be done now," and he related what Looks-at-the-Sky had said about Koois and the dance. Alice came in while he was speaking, and she, too, was told.

"I've just come from spending the morning with the missionary's wife and this is what she said about the dances. We'll be better posted if I tell you as fast as I can. She says it has always been a puzzle to her to know why the Government permits such gatherings. The dance usually lasts for a week or more and it is one long round of orgies and sin. No one thing in Indian life is more responsible for the downfall of the returned student than the dance. It touches the Indian for evil at every side of his nature, moral, social, physical, mental, financial and spiritual. Think of going into camp in the dead of winter, scraping the snow from the frozen ground, pitching the tent and living there for a week or ten days. She says they take their sick with them and

the winter dances are followed by death and more sickness. At one winter camp she says they buried three babies who died from exposure and nothing else. Three hundred or four hundred people are crowded into a space about thirty-six feet square and dance until daylight with scarcely any ventilation. She says it is impossible for a pure girl to return from the dance as she was before it."



ANGEL STAR IN ELKS TEETH DRESS

"Well, there's one girl who's going to be safe through this dance," said Charles. "There's no heart left in me for painting any dances. My mind's made up to fight against them in whatever way I can. What else did she say, Alice?" he asked.

"Too much to tell now, but she said if they could only have more beds at the Mission House so they could accommodate more girls they could save all they could take care of. You see they've got to provide comfortable quarters and hold their interest while the dance is going on for there is not much trouble between dances," said Alice, rising.

"Why, there are lots of us at home who would have given them beds long ago if we'd known it, but I'll see that they have all the beds they can manage at the Mission House before the next dance anyway," cried Charles, "but now we must get Koois here and whatever friends of hers we can get hold of."



V

THE RESCUE OF KOOIS

By two o'clock groups of Crows in full war dress were gathering in front of the Grahame's tent and the joy of the artist in him seemed to thrill every fibre of Charles' body. At the same time Alice and Jane and the missionary's wife were on their way to find Koois, hoping to bring her back with them to their tent. Along the bank of the Little Big Horn river they took the trail following the directions given by Koois' father. The house that he and Walking Bird his wife occupied was only a log cabin, or what we would probably call a shanty, it was so far from spacious. But it seemed to be equal to all the demands Looks-at-the-Sky and his family made upon it. They found Koois making some bead legging strips in front of the cabin and a pretty little Indian baby creeping about near her playing with a tiny kitten. The missionary's wife told Koois who Alice and Jane were and that they belonged to the man who was painting the pictures of her father, and, after much difficulty, they drew a few hesitating words from the girl. Yes she would like to come back with them and

see their tent and the pretty garments the kind white ladies would like to give to her and the baby. "Where did you get the baby?" asked the missionary's wife. "Belong Talking Pipe. Ours now," she answered and Alice and Jane realized that what they had been told was true and that the custom, so long in vogue among the Indians of taking each other's children and bringing them up as their own, was still going on. "Is Looks-at-the-Sky your real father, Koois?" asked Jane, as they walked toward the Grahame's tent. "No. Only since ten years. He good man. Me no go back ever," she said.

In a short time they were watching with growing confidence her delight in the gifts which they had brought from the East on purpose to give some Indian woman, if there should be need, and before long she was so interested in learning the art of cutting out a waist for herself from some bright plaid gingham that their minds grew quite easy in regard to the possibility of persuading her to stay a few days with them. "How would you like to learn to make lace like this," asked Alice showing her the pretty lace she had brought with her for pick-up work. Such bright sparkling eyes greeted hers that Alice knew that for the time being Strikes-in-the-Night was forgotten. Mark had said to her more than once that he was sure more than half the sin in the world would be averted if the hands and minds, that Satan is bound to provide with mischief, had something absorbing with which to hold their attention.

When it should grow too dark to sew she knew that Jane would sing and felt sure that her beautiful voice would charm the girl as it had so many in the East. Rising, as if a sudden thought came to her, "O Koois," she cried, "aren't there any other girls we could get to spend a few days with us now before we have to go away. We'll have a real sewing class." The girl sprang up with a cry of delight. "Ugh, ugh," she said. "Me get 'em quick," and before they could stop her she was gone, flying along the sunburned grass as though wings had suddenly become attached to her bare feet. In utter dismay at the result of Alice's question both women stood powerless to move.

"What shall we do? Charles will be so disappointed in us," moaned Jane. "So will God, too," cried Alice. "We must let Charles know and perhaps he can find her," and they rushed out of the tent in time to see Strikes-in-the-Night gallop by, snatch Koois from the ground with his strong arms and, waving his thong at them in bold defiance, disappear beyond the cotton-wood trees. "What a mean villain," said Jane in despair and she began to cry in sheer bewilderment. Not stopping even for a word Alice ran as fast as she could to where the war-party picture was in progress and panted breathlessly. "Catch them, catch them! He's got Koois, catch them! He's been hiding and now he's got her," and she pointed frantically in the direction of the flying pony.

Quick as a gun-flash Looks-at-the-Sky gave the signal and, as if all were moved by a spirit of avenging justice, the whole group of Indians, already mounted for the picture, sped like the wind and were out of sight in a moment. Only one very old chief remained with Alice. At the signal he had slipped to the ground, thrust his bridle rein into Charles' hand and said, "Take!" and Charles had done so.

Slowly Alice came back to Jane. "I do not know what is going to happen now," she said, "but it is plain to me what work could be done here among the women if people only knew, and, do you know, Jane, I think the reason there are not beds enough at the Mission House and workers enough here among the women is because our people do not realize the need, and they do not realize how bright and willing and lovable the Indians are when you approach them with love. One missionary and his wife, and one or two helpers are not enough to bring all these Indians to Jesus, there are not hours enough in the day for so few people to do it."

Something had allowed Strikes-in-the-Night's fleet little pony to stumble. Was it ill luck, or fate? Was it God? Never before had he been known to make a misstep, but in the Indian's wild haste, a prairie-dog hole lay unnoticed and Fleetwing, stepping into it, pitched forward, throwing his riders to the ground. The

prairie-dog hole so freshly dug was soft and, giving to the pressure of the little hoofs, sent the pony rolling over and over unhurt but out of reach of his master's hand. With the race lost Strikes-in-the-Night stood at bay while the band of mounted Indians closed in upon him with wild cries of revenge. Quickly encircling him and the trembling girl they waited every spear pointed at the heart of Strikes-in-the-Night. By tacit consent they seemed to leave his fate to Looks-at-the-Sky and Charles.

Turning to Charles, Looks-at-the-Sky muttered, "Me too excite. You." Never in his whole life was Grahame so pressed, never so conscious of his own littleness. For a moment his brain reeled, then the great magnanimity of the Indian father surged in upon him, and he spoke quietly, but firmly.

"Strikes-in-the-Night," he said, "they have left you to me. Never touch that girl again, nor speak to her, or your life will be worth nothing. Do you promise?" With every spear poised they waited in utter silence. Slowly Strikes-in-the-Night turned, meeting a set face above a spear-point whichever way he looked. Then, throwing his thong to the ground, and turning his back upon the girl, he said, "Me promise." The circle opened and at Charles' word, "Go," he hurried to his pony, mounted, wheeled, and was gone.

And Charles knew that Koois was safe from all possible harm during the coming dance, as he could see she was looked upon by all the Indians, converted or unconverted, as being under his care and he knew he held the good will and respect of them all. Saluting the little band of warriors and dismounting Charles lifted Koois to the saddle and, walking beside her, brought her back to Jane and Alice, who sobbed for joy as they welcomed her.



•VI

THE GLORIOUS OUTCOME

After the dance was over Alice wrote to Mark: "O Mark, the pity of it all would nearly break your heart! Just think, dear, two tiny babies died from the heat and want of care, their mothers

being too drunk to feed them. It was dreadful. The missionary and his wife took us to see it so we could tell our people at home just what it was like. We buried the babies and I was glad the dear little souls were safe in Jesus' arms. O Mark, you should have seen the results from such a carousal of seven hideous days. The traders had shipped in over three tons of watermelons and the Indians bought them at from \$1.25 to \$1.75 apiece. They had wash tubs full of emptied canned fruit mixed, such as peaches, pears, apples and so on, and they carried the tubs around and dipped it out by the dipper full. You know how poor they are before the dances? Well, Mark, at the dances they live like lords. They give away presents of bead-work, blankets, money, horses, wagons and so forth and call out the most popular Indians and then load them with gifts. One got a fine large matched team, new set of harness, fine heavy wagon loaded to the top with oats, and the donor, who had been quite well to do, went away penniless on a borrowed pony. It was so revolting I cannot write about it. But, oh, Mark, pray the Father in Heaven that, if it be His will, there may be found some way to stop these practises in the near future. We are leaving Lodge Grass the end of next week. It has been a wonderful visit and I believe God has blessed it exceedingly. From where I sit I can see Charles painting and with him, watching with adoring eyes, is the young Christian Indian lad Joe Red-Cloud who is going East with us. Charles is going to send him to a veterinary college and then Joe will go back and teach his people to care for their horses and herds. If you could only see the change in Charles—"

But here the letter was interrupted by Charles coming in, followed by Joe Red-Cloud, and Alice's heart leaped as she heard him say, "You must not get discouraged at anything, Joe, for you know your ah-mouchs-bah-dee-ugh says, 'Our God is the same Jehovah who gave His people in olden time the pillar of cloud by day and fire by night, so we know that the outcome of the struggle on this and every missionary field will be for the Man-from-Heaven.'"

THE END

Getting the Missionary's Point of View

A Field Picture of the Real Meaning of Retrenchment



HE Missionary sat in deep thought. The look on his face was sad beyond expression. In his hand he held a letter which he had just been reading. Evidently it had brought him disquieting news. Many minutes he sat motionless. Suddenly he fell upon his knees and began to pray:

"O God, Merciful Father in Heaven, have pity upon my poor people! Help me for their sakes to bear this stroke. Teach me what to say to them. O God, spare them this trouble. Open the way. Send Thy Spirit upon the homeland, that this great sorrow may not engulf us. How long, O Lord, how long?"

When he rose, the lines of care were deepened, and the buoyancy of manner was gone. He acted like an old man, stricken with palsy, yet he was in middle age and fullness of his powers. He had come to the crisis in his faith.

Yes, after all these years of Christian belief and life and service in the mission field, he was now meeting his hardest spiritual test. The confidence he had reposed in the church seemed slipping from beneath his feet. More than that, the confidence he had known as a servant of God—the reality of his own personal faith—seemed shaken by this new experience. It was the critical hour.

What had brought it upon him? What was in the letter received that hour from the Rooms of the Foreign Society in Boston that had stricken him as swiftly and pitilessly as a jungle fever or the plague?

The letter was full of tenderness and sympathy, of personal regard, of brotherly kindness. The Secretary had done everything in his power to soften the stroke. But he was compelled to say that the Baptists had not given enough to meet the budget, that the debt was now very heavy, and that Retrenchment was inevitable. The Board recognized the justice of his plea for a helper, but not only must refuse that, but did not see how his own work could be maintained while he was on leave. Perhaps he could suggest a way, etc.

* * * * *

So this was the outcome of his long years of self-sacrifice. Worn out, absolutely needing change of climate, he must leave his field without a leader, when the demands were greater than ever. The pleas from the out-stations had been so pitiful that they had taken his last ounce of nerve force. He had dreamed of reinforcement, and awakened to **RETRENCHMENT!**

The fateful word burned itself into his brain. Oh, if only the church members at home could know what that word meant to the missionary on the field, surely they would never allow it to be heard again! Had they ever practised Retrenchment? The last report said sixty-four cents a year per member for foreign missions—yet the field work must be crippled! His people must be left—

HIS PEOPLE! That was the crushing thought. It was not merely that they should be left without a shepherd; but **HOW COULD HE EXPLAIN TO THEM?** What could he say for the Baptists of America, living in the Christian land of liberty and light? How could he save the faith of his people in Christianity, when Christians knew how millions of the heathen were dying without knowledge of a Saviour, yet could not give one hundred cents a year to send the gospel to them?

Again he sank on his knees: "Father, forgive them, they know not what they do!"

* * * * *

They found him as he had fallen. Providence spared him the humiliation of explanation. His death might save his people's faith. For him it was not Retrenchment but Enlargement!



THE MAUBIN PAGODA, BURMA

The Missionary's Task

By Rev. C. E. Chaney, of Maubin, Burma



REV. C. E. CHANEY

PEOPLE are prone to look upon the missionary in a distorted way. He may be given undue hero worship with too little allowance for the fact that he is a mere man like the rest of us. Or some may attribute to him only human motives for going to a strange land, and try to account for his work by mere human powers, knowing nothing of the struggles, spiritual and otherwise, through which he passes.

Do not read "missionary" in the light of the romantic alone. Yet, alas for the missionary who does not have his dreams and visions, his prophetic sight. Every one who has a faith which is rich and deep and vital enough to be the channel of life-giving power to others must have a far look. In the midst of the oppressing conditions of the East, that faith must be able to look back to the cross of Christ with insight and understanding enough to know that God has set that cross for a focal point of all time, and in its light alone can life be correctly interpreted. So the missionary must be able with the eye of faith and the far look

to spell out "Victory" and "The Kingdom of God" through the densest clouds and over mountains of insuperable difficulty, so far as human power is concerned. In this respect we may indulge in realistic romantic anticipations which ought to stir every heart to effort for the ideal and heroic.

But this is only one side of the truth. It is well to keep our heads above the clouds if our feet are firmly fixed on the ground; for if we remove the latter the former is sure to come into collision with the ground, and it will result in an aching head and heart. Therefore, think of the missionary as a man with flesh and blood, bones and nerves, joys and sorrows, victories and failures, sickness and health, and many other characteristics which we find in "new creations" in the home land. Yet for one to over-emphasize the human side to the exclusion of the continual inflow of divine power and overcoming grace would be to make the missionary a human machine stranded in a strange land, planned to tear down the mountains of superstition and ignorance in order to make a level path for the feet of the King of kings, and then leave it there without the dynamic power to give it action.

Let me suggest in outline a number of relationships which surround the missionary, and note how much they are similar to the common experience of many a Christian.

First, the missionary and God. Crossing seas in the pursuit of a holy calling does not work a biological or spiritual change in one. There is the same need of personal fellowship with God in order to live the overcoming life, and the same responsibility to live a pure and righteous life. The personal need and responsibility has been increased. Where is the missionary who has not enough work for a dozen men? Here it is easy to fall into Martha's sin of being driven with overmuch service. The new environment in many respects is degrading morally and spiritually, so that the needs for guards to a pure life are increased. Both of these conditions make it more necessary for a close walk with God. His own life will speak louder than any words he may say. Many a missionary is so situated that he does not get that inspiration which comes from mingling with other strong Christian lives, and from the ministrations of the Word from the experience of pastor or others. A most pitiable sight to imagine, if such a thing is possible, is a missionary in a lonely mission station who has never learned to pray in secret, nor found the key to the Word of God for his own soul's upbuilding.

Besides this personal relationship with God there will come a sense of responsibility for the multitudes around one whose eternal welfare to a degree at least will depend upon the faithfulness of the missionary. He is a bridge for the gospel, a living link between the lost and the Savior. The plan and procedure in the field rests in a large part upon him. How shall the largest results be secured with the small forces at hand? How shall the multitudes hear unless they have a preacher, and how shall the most permanent foundations be laid for a permanent constructive work, for the conservation of effort and the most far-reaching results? The missionary has only the crudest material with which to work, and the transformation of a life is a life work, the transformation of a race is the work of generations. With sufficient workers we may evangelize the world in one generation, but to Christianize it and see the power of Christ raise it out of its degradation is the work of many generations. Our work is evangelism.

How often at home illogical inferences and unjust judgments are made upon Christianity because of the miserable representa-

tion it has in many of its adherents. Much more is this true in a land where people fail to distinguish between "Christian" and "white man." Often the peoples of these lands are mystified to learn that all white men are not Christians. Hence the need and power of right example. Life is the first book that children learn to read, and many of these people are not out of childhood, though they are covered with years. A correct life will count for more than a mere correct intellectual conception of theology. The missionary comes to feel indeed that he is in an arena surrounded by a cloud of witnesses to his struggles, who are his fellowmen, whose only glimpse of the Master's face they may ever have will be the reflection of Him in the life and character of His servant, His ambassador.

In the second place we feel our vital responsibility to our brethren,—the church of Christ. You have intrusted much to us and we must be true to that trust. By a spiritual alchemy your lives have been transformed into money and sent across seas, and here it is transformed again into flesh and blood. Thus in your representatives you are literally going to the ends of the earth. Your representative has the disposal of your time and effort largely in his own hands. He must be true to you by a right and wise disposal of these things for you.

There is also a business relationship between us. Funds sent to us for schools and preachers, etc., are a trust in which every man so intrusted finds a peculiar joy in being able to render a right account. It must not be frittered away in trivialities. Most of it is sacrifice money and much of it is made up of widow mites. The people at home know very little of what a burden this may be when a man just through his theoretical work in the schools finds himself in a day's time appointed to take charge of a station with its accounts for the different departments of the work, and he is without a particle of training in bookkeeping. Until he has learned how by experiences he will not soon forget, he is under a continual anxiety as to whether he will be able to prove by his books the integrity he knows in his heart with regard to the trust given him.

In the third place there is the responsi-

A Notable Tribute to a Noble Man

Paid by John E. White, D.D., Pastor Second Baptist Church, Atlanta, Longtime Pastor and Friend, at Funeral of Dr. George Sale, in the West End Church, Atlanta, January 25, 1912

AFTER referring to Dr. Sale's helpful membership in the Second Church, and of "his beautiful character and conduct as a husband and father," Dr. White said: "Not many men live and work in this world whose life and work are so vastly multiplied in enduring benefits to his fellow-men. As a trustee of Atlanta Baptist College and a confrere of his life's work, I desire now to speak of him in relation to the vast mute multitude of Negro people in the South, for whom he freely gave his noble life. There is an extremity of pathos in the thought that we, his more fortunate friends who are laying his body away, are not mourners in the sense they are who stand yonder at a distance and half-wonderingly, half-understandingly, and more than half-sadly watch the procession which takes him from them to his grave. They have lost most because they need him most.

Dr. Sale loved the Negro people. What use to say it? It is no strange thing to hear white men in the South say that they love the Negroes. But he loved them beyond the point of saying so. He loved them and gave himself for them. As a young man he took what he had of proud Canadian manhood from the high opportunities of his native land and bestowed it upon them whom he had never seen. He took an honorable degree from his great university and gave it all to them. He took his culture, his hereditary refinement, his fineness of soul, his rare spiritual equipment, and his trained mind which so rejoiced in the association of intellectual equality, and he bestowed all these gifts upon the Negro people.

I have often discussed with him the steps in the strange providence which led him to the South, the outlook he confronted when he arrived in Atlanta twenty years ago, the local discouragements, the unorganized and almost un-

available interest of the Negro people themselves; and

"The unplumbed salt-estranging sea." among the white people only beginning to be calmed from the turbulence of the reconstruction era. He did not often speak of these things or seem to regard it as worth mentioning that he had been engaged in a most trying and difficult task. He was always reticent about matters which had reference to himself personally in relation to his work. But I recall an occasion when he heard me repeat some lines in a sermon some years ago, that he came to me immediately and asked me quietly to say them over again to him that he might write them down, and as he wrote them I fancied they moved him and that they had awakened in him the reminiscence of his first years in Atlanta: "Keep me from turning back!

My hand is on the plough, my faltering hand,

But all in front of me is untilled land,
The wilderness and solitary place,
The lonely desert and its inter-space.
What harvest have I but this paltry grain,
These dwindling husks, a handful of dry

corn,

Those poor lean stalks? My courage is outworn—

Keep me from turning back.

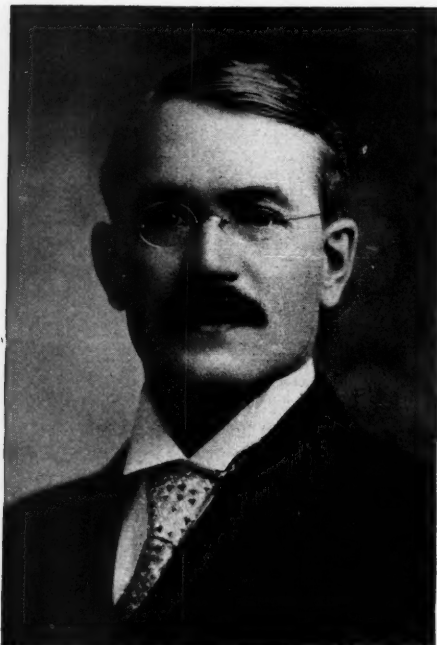
The handles of my plough with tears are wet,

The shares with rust are spoiled, and yet—
and yet—

My God! My God! keep me from turning back."

But he never turned back. He ploughed on to the end of life's furrow, for he was a fit man in the kingdom of God. Less than any man I have ever associated with who was engaged in a tremendous, and in the nature of the case, a very discouraging task, was Dr. Sale inclined to emphasize the darker phases of his work. For several years past he lived in the assur-

ance of achievement. Something had actually been done. It was calculable. It was before his eyes. He saw the buildings go up at Atlanta Baptist College, the departments extended, the machinery of an organized curriculum working without friction, the quality of the student body improving, the number of students increasing, and the output of graduates tak-



GEORGE SALE, D.D.

ing their places in their world with honor and advantage.

The spring of his enthusiasm for the education of the Negro people lay in the conviction of experience that they had both the capacity to receive and the capacity to apply in definite directions the sort of education he was seeking to impart. His love for the Negro people which was at the outset a mere altruism, a vague sense of their vast needs, became in Dr. Sale's life a profound respect for them as a race which was surely on the upward path. He understood them as a humanity which was not to be regarded as degraded, not as a lapsed mass, but a humanity differing from other humanity only in that it was not yet graded up. In a thoroughly scien-

tific experience, he had tested the specimens and found that the ore ran rich in good human gold. Therefore he appraised the work he was doing by the same standard other men were using, who were at work with human natures. He judged the Negro people favorably, but not in a sentimental way. They had his Christian affection as a backward people, but they also had his critical respect as a forward-moving people who responded to opportunity and made good according to the measure of that opportunity.

It was this perfect sincerity of having an engagement with human life, high and ennobling, that so thoroughly commanded the admiration and confidence of all high-minded men who knew him. If he ever felt that anybody could patronize or commiserate him on account of the work he had chosen he never betrayed it. I doubt if he ever felt any such thing. There was an ineffable clearness and cleanness about his personality, an inscrutable something fine about his spirit which was obvious and convincing. It made itself felt constantly to the colored people with whom he came in contact, and it was also positively impressive with the white people. He did a great deal wherever he went to influence public sentiment, particularly with individuals, on the subject of the Negro's education. Some of his most intimate friends were doubtful, in the current phrase of Southern thought, of the wisdom of higher education for the Negroes, but with him they held this opinion as an abstract proposition. They were never critical of the work he was doing, nor even doubtful of the practical value of any curriculum in which his personality was the guiding force.

In the truest sense Dr. Sale's career was statesmanship. His point of view was calm and comprehensive. His approach to the questions involved in Negro education and also in the economic and social place of the Negro in the South, was very steady and careful of all the facts. Coming to his work as a Canadian, he brought no bias of inherited prejudice, this way or that way. Twenty years ago, when he took his first hold upon his task, there was probably not in Georgia a single man who saw things in what Matthew

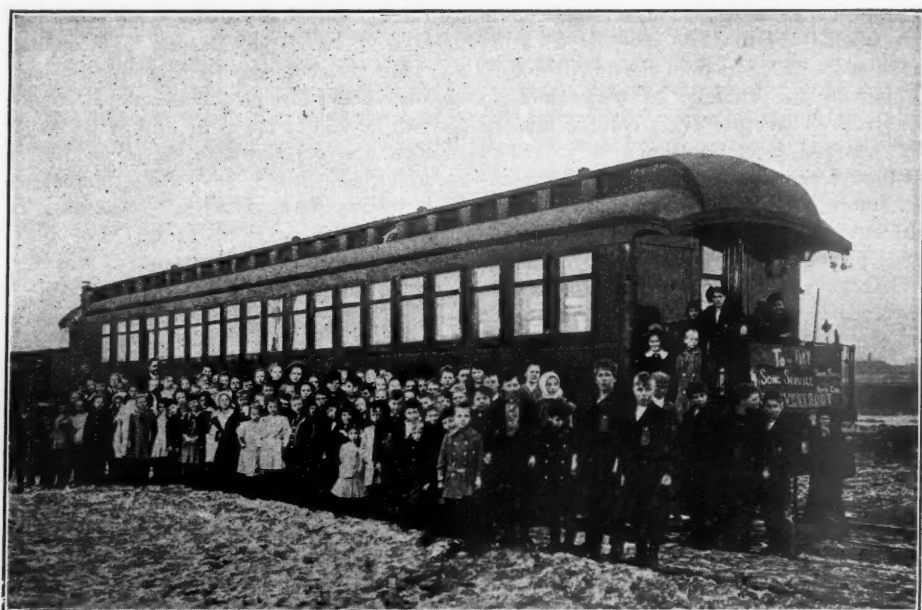
Arnold calls "a dry light," as Dr. Sale saw them. That is, he saw the situation as it was. He stood in the middle of it. This was the attitude he maintained to the last. Therefore every colored man he touched and every white man he talked to in these twenty years became saner, steadier, more patient and more hopeful about the outcome. He never permitted the Negro problem to become his obsession. What he saw in our Southern situation involved very much more than the future or the fate of the Negro race. He saw a human problem, a problem of human nature, which was being worked out under constantly improving conditions. I venture my own opinion that no man of Dr. Sale's period in this community or in the South was more effectively a mediation between the progressive elements of leadership of both races. His work will abide. There is no prayer that will go up for the American Baptist Home Mission Society in choosing his successor more earnestly from white people and colored people alike than that God will lead them to a man who will as nearly as possible continue in the lines which Dr. Sale has laid down.

I am glad that it was his wish, as he lingered and looked calmly forward to his death, that his body should be laid in Atlanta. Yet, my comrades, what man have you known who loved Canada or spoke of her so proudly as he? We can close our eyes, so fresh is the memory, and hear him in the last paper he presented to us (the Ten Club of Atlanta, of which Dr. Sale was a charter member), surveying

from the imaginary distance of a hundred years, "The High Destiny of Canada." I shall never forget the day nor the spot where I met him on the streets of Atlanta, when he said to me as he offered his hand: "You may congratulate me as an American citizen, for I have today completed legally my naturalization." And then he told me this touching thing: "For many years after I came to Atlanta it was suggested to my mind that there would be an advantage in my becoming an American citizen, but whenever I thought to do so there would rise up within me a powerful protest and the music of the song I sang as a boy, 'God save the Queen,' would dissipate the purpose. On the day when Queen Victoria died the purpose reasserted itself, for I felt that in her grave much of my British sentiment was about to be buried. I still hesitated and waited, but on the morning when I read of the assassination of President McKinley, I found myself weeping as only an American could weep. When they buried him I rose up and took the step which has led now to my complete naturalization, for I knew that I was in my heart an American. My loyalty and citizenship are rooted in two graves."

He was truly one of us. Those who are near and dear to him, therefore, are near and dear to us. The work for which he gave himself will now have a claim upon us above the duty which we naturally owe to the Negro people, because the spirit of George Sale will never die away from our spirits, and his life will linger in our midst till we meet again.





"GLAD TIDINGS" — A CHILDREN'S MEETING

Five Weeks in a Wyoming Town

By Rev. Arthur Sangston of Chapel Car "Glad Tidings"



MONDAY afternoon, at 2.47, the chapel car "Glad Tidings" pulled into Colter, Wyoming, on the C. B. and Q. R., on train 32, with the intention of holding a meeting, and if possible organizing a church.

The outlook when we side tracked did not seem very encouraging, for all we could see was the station (a box car off its wheels with open windows and door as though to welcome all comers in both hot and cold weather alike.) There was no station agent with the usual pleasant greeting and a fire to warm you, but all was bleak and cheerless.

In the distance about 500 yards was the home of Rev. F. D. Kennedy of colportage fame, who was absent at this time on one of his usual trips.

We did not have the enthusiasm of a pastor, deacons and a group of earnest workers to meet and welcome us to the parsonage, backed by their prayers and a

feeling of co-operation. The only one to meet us was the wife of Mr. Kennedy who was doing double duty as postmistress and reception committee. After hanging up the mail pouch she made us feel as though we had considerable backing by her good words and earnest face.

Now and again a team would drive by and we would sally forth to meet the people, inviting them to the meetings and asking that they spread the news of our coming.

The Big Horn Valley at this point is about half a mile wide and the ranchers are beginning to show some improvement, for in the distance we could see a few modern homes that had taken the place of the former old log cabin home. The coming of the C. B. and Q. has worked wonders in the valley, making many changes in a few years, and creating the necessity of aggressive Christian work in order to hold this territory for Christ.

The Baptists have 21 churches in the Big Horn Valley, all of them with pastors, and while none of them is self-

supporting, as yet, the spiritual life of most of them is impressive. Their struggle to live and extend their work is worthy of imitation by churches many times their size.

As we stood on the platform of the car and looked away in the distance we could see the alfalfa stacks that dotted the fields, and cattle and horses grazing everywhere. All this gave a feeling of encouragement, for people who had come out here with very little money, but a lot of grit and stick-to-itiveness and had by sacrifice and hard work subdued the sagebrush and coyotes, were made of the stuff to build up a good church.

Before evening services we shut the chapel door and looked to God for guidance and strength for the coming struggle. Our first meeting, on Monday night, was not very large numerically, there being only fifteen out, but we sang, preached and plead as though there was a car full.

The next day Mr. Kennedy came home with his colportage wagon and team and we daily made calls on the ranchers, taking a religious census of the neighborhood; talking and praying with the people and pledging them to the meeting and to God if we could. When we would see a group of men in the fields stacking alfalfa hay we would tie the team to the fence and walk to them there and do our best to lead them to Christ in personal work. The good seed sown here always brought forth much fruit.

The missionary work on a chapel car has many phases to it, for the conditions that arise daily call out all latent powers God has given to win men to Christ. On going on a field we first hold a meeting, call on all the neighborhood, do personal work, organize a church and Sunday school, take off our coats and dig a ditch for the foundation of a church, then get out and raise the money among the people to build it, and go back and do carpenter work until all is complete. Then canvass the neighborhood again for the pastor's salary and help to get a man on the field. Marry the living and bury the dead and be general utility man about the car to clean, scrub, preach, pray and plead. After putting in sixteen and seventeen hours a day for four and five weeks

in a meeting, getting to bed at midnight and up betimes in the morning, one begins to realize that this is a somewhat busy life. All this while it tells on one's nerves, yet I thoroughly rejoice in seeing something brought to pass daily for the kingdom.

The churches and Sunday schools that contribute to the spreading of the gospel by the colportage wagons and chapel cars seldom realize the immense importance of the work to which they are giving their money and prayers. I commend this work and the workers to all and wish there were a more thorough knowledge of what is being accomplished.

The meeting grew in interest and enthusiasm gradually, and by Sunday the morning service was a veritable inspiration. All during the sermon there was intense concern manifested. At night the seating capacity of the car was taxed to its utmost, and one professed conversion, while two were reclaimed.

Monday morning a company assembled on the bank of the big irrigation ditch, and I baptized this candidate. Then wife and I started for the State Convention to be gone a week. We left this meeting with a great fear and trembling lest we could not gather the people again on our return; but during our absence God's spirit had been at work and on our return there was as large a crowd to the morning service as the Sunday before. God was greater than our faith and at this service we organized a church of seven members, the father and mother of the young man baptized the week before coming into the church, and later on their sixteen year old daughter. That took in all the family.

After the morning service there was a basket dinner and about forty ranchers and their families sat down to it. After all was cleared away we went to the Big Horn River and baptized six, with about seventy-five persons on the shore, including Catholics, Congregationalists, Presbyterians, Seventh Day Adventists and others. Remarkable to say the Catholics added their testimony that this was scriptural baptism. Two of those baptized were men; one a man sixty years old and the other a reclaimed drunkard.

Monday and Tuesday nights were usu-

ally light nights but the audience never dropped below twenty-five and the rest of the week the car was comfortably full, while on Sundays it was taxed for room. The meeting from first to last was a men's meeting, the men being largely in the majority at all times. From night to night my wife played her violin and I sang and preached the gospel with its power to save. The next Sunday we again assembled at the river to baptize four men. The meeting continued the next week with the same interest, only more people under conviction. A mother and father who had attended the meetings a few nights prior to this lost a dear little babe about a year old and the missionary and wife were called on to conduct the funeral service. This was an opportune time to lead them to Christ, and while their hearts were tender they came to the services this week and made a confession of faith. To see their happy faces would do the heart of a Christian good. The next Sunday afternoon this man and wife and two young women were baptized.

We had really over-stayed our time here, and the car was pledged to help Greybull, but we could not shut down the meeting, for the headway was too strong, so we continued another week, organizing a Sunday school of almost the entire neighborhood.

This last week God seemed to lead the men, for they came in the majority all the week. On Monday night we usually rest, but we felt we could not give up this night, so announced a meeting, and thirty men came. How our hearts thrilled at the sight. A man who had stood out all during the meetings, saying he could live a Christian life out of the church as well as in it, stood up and confessed God's power; and as a result of this three more came.

In that meeting twelve men were converted. Three of them were drunkards. One, when told by the doctor that he would have to take some whisky to help his heart, said, "I will die first."

One entire family came—father sixty years old, daughter of sixteen, and two sons, eighteen and twenty-two. The neighborhood as a result of the meetings softened up and we were invited to spend the day and eat with Catholics, who frequently attended the meetings and held up their hands as a pledge to live a Christian life. We left an organized church of twenty-seven members and Rev. Mr. Jones of Neiber to preach for them once a month in their new schoolhouse.

The meeting leaves the neighborhood with a revival spirit, a church, Sunday school and pastor.

The missionary work done by the chapel car since we came on it, January 1, 1911, has been largely pioneer work, going where there was no church or pastor, and leaving a church, meeting house, and pastor settled. This was in communities where evangelistic work could not be paid for, where the regular evangelist and helper were necessary. And where missionary pastors were at such a distance and already so overloaded with work that they could not take on any new.

During this meeting the saloon element at Worland, five miles north, interested three young men to attend the meetings and if possible break them up by loud talking, whispering, etc. They made some headway for a night or two, but on being warned of trouble ceased these annoyances, only to begin on another tack, putting in the collection box comic postals with vulgar and ugly sentences on them. When again reproved they met at the box-car station after the congregation was dismissed and we had retired and egged the car. The next morning we found the outside of the car streaked in fourteen places, they leaving several good eggs in a linen handkerchief on the ground. These we had scrambled for breakfast, as eggs were forty cents a dozen. We washed the handkerchief and sent it to Worland. When they came again to service to see the effect of their work, God put them under conviction for sin, which was better than jailing them.

CONSECRATED MONEY IS AS NECESSARY AS
CONSECRATED LIVES. GOD DEMANDS BOTH



OBSERVATIONS OF THE OUTLOOKER



GATE OF SOUTHAMPTON

THE Outlooker has had occasion recently to note once more the intricate interrelations of things. Traveling westward to an important meeting, his train was delayed six hours—beyond the meeting time, too—by the explosion of the locomotive boiler on the train just ahead. Cause—

too little water and then a sudden influx. Whoever blundered paid for it with his life; but hundreds of people were affected more or less by what passes for an accident. Once a train gets out of its running time, or a machine out of gear, and the system is upset. Coming back, a hot journal and four hours late. With all our modern inventions and ingenuities, a spell of weather upsets all calculations. Or a strike of boiler men leaves engineers with an unknown quantity to run.

* *

Fine chance for moralizing on interrelations. The Outlooker went up to Salem to witness the ordination of five young men as missionaries—just as Judson and four others were ordained a hundred years ago. And as he sat looking at the famous Judson pew, he caught again some wonderful interrelations. Judson and Rice sail on separate ships; unite in Baptist views; Judson stays across seas while Rice comes home to stir up the denomination

and provide the means to keep Judson in Burma. Rice awakens the missionary spirit in a country pastor named Peck, turns his thought toward our great frontier with its Indians and settlers, and a home mission leader results. Interrelations. Many workers, only one supreme cause.

* *

At a recent gathering of religious leaders, who had before them great subjects for discussion, the Outlooker was impressed with the readiness with which large men can seize upon small points and miss the big ones. Undoubtedly there was wisdom in the aggregation, and there was need for thorough and thoughtful discussion of vital matters, but side issues and mint, anise and cummin details got in the way effectually. The Outlooker is looking out for some constructive missionary statesmanship, for the situation demands it.

* *

In the home land, the Outlooker describes this constructive statesmanship in the present plans and movements of the Home Missions Council, with its Neglected Fields Survey and Traveling Deputation. That looks like business, and the reports confirm the looks. American Protestants have a mighty task in this land, and it is good to see that at last leaders are awakening to the fact and getting together.

* *

The Outlooker places little reliance upon missionary or denominational statistics because of their commonly confessed inaccuracy. He notes that Secretary Haggard took pains to deny the newspaper reporter's canard about three million dollars of missionary money that could

not be accounted for, although experts had been through the books at an expense of \$12,000. As pretty a piece of imagination as one could find in yellow journalism for years past, made out of whole cloth, and perpetrated upon a dignified body like the Foreign Missions Conference. Probably, some people will continue to think that somehow three millions have been lost. What gave the reporter his suggestion? Missionary statistics, of course. These had been put out as usual, and fell some millions short of the statements that had been circulated by optimistic missionary speakers. There was the chance for a discrepancy, defalcation, sensation. Absolutely nothing in it but inaccurate figures all the way around. Everybody guessing. The Outlooker is of opinion that until missionary statistics can be made accurate, it would save a lot of trouble to stop publishing them and misleading all who use them.

* *

The Outlooker has met a number of missionaries from China within a few weeks, and has found that with only one exception they had confidence in the ability of the Chinese to establish and maintain a republic. He had an interview with a medical missionary, which will be published soon in proper form, throwing much light on the preparation of the people for self-government. Everything that has taken place has been in accordance with the views of these missionaries. They all agree that now is the hour for American influence, since the Chinese regard us more favorably than other foreigners.

* *

The Outlooker has read with great interest the *Chinese Students' Monthly*, which represents the Chinese Students' Alliance in America. The magazine is a revelation to one unfamiliar with the Chinese students in our universities and colleges. The editorial expressions re-

garding the revolution are frank and remarkable. For instance, the conclusion is reached that hope lies in a republic with Yuan Shi-Kai at its head—just what seems most likely to come to pass. Among the most influential leaders in the new China will be the students educated in this country. What a missionary opportunity they afford!

* *

The Outlooker is pleased to note that the selections from *Fellowship Hymns* used in the Men and Religion Movement are all standard hymns of the church, of the kind that ought to be sung. Of the kind also, he is glad to know, that men like to sing. The tawdry sentimental concert hall tune stuff that has deluged our Sunday schools and prayer meetings will not do for real men. It ought not to be tolerated longer by anybody.

* *

The Outlooker was glad to hear Mr. Fred A. Smith declare, at the men's dinner in Tremont Temple, at which a thousand Boston laymen gathered, that in this campaign there would be heard no carping at the church, no pessimistic statements as to church decline, and all that depreciation of which we hear so much. Certainly the talk that evening was cheerfully free from the customary criticism. The Outlooker could wish that this declaration had been maintained throughout the week; but it must be confessed that some of the later remarks about the ministers and churches were calculated to do anything but good to the churches as the exponents of religion in our community, and called for the remonstrance publicly made by some of the ministers. Mr. Smith is right in believing that it is constructive, not destructive work that counts, and he and his fellow workers will be wise if they heed his words. Without the church, where would the Men and Religion Movement be?





Thy Kingdom Come

Ⓞ *GOD, we beseech Thee, let Thy kingdom come, and Thy will be done in our land, in all lands, in our hearts, in all men's hearts; and so grant that the world over Christ may be the only Ruler, and all men come to know and acknowledge Thee, the only God and Father of mankind. Let Thy Spirit descend in mighty power upon the churches of our home land, so that a steady stream of influence may flow out for the blessing of the nations that still depend upon us for the gospel of salvation. Make Thy people faithful to the missionary trust committed unto them. Bless all who call upon Thy name. Spread abroad Thy light and liberty. Hasten the glad day when the world shall become the inheritance of Thy Son, our Saviour. Amen.*



PRAY—

That a great spiritual quickening may come to men in and outside of the churches through the various evangelistic and missionary movements of the day.

That our church members may be led this month to such consecrated offerings to missions at home and abroad as shall save us from increased debt and decreased service.

That at this particular time guidance may be given to those in charge of our missionary interests, and that men of God's choosing may be raised up for leadership.

That the spirit of true prayer may fall upon the church at large, assuring an endowment of power from on high.



Thoughts to Grow On

Whatever we really know about prayer we have learned by praying.—*Bishop Brent.*

It is well said that better service must be preceded by better prayer.

"Acquisition makes the money. Distribution makes the man."—TANNER.

"Pour out, O Lord, the Holy Spirit upon all our feeble efforts, that we may be more successful, and upon thy baptized people at home, that they may begin at last to wake up to the subject of missions.—ADONIRAM JUDSON.

"A man or a dollar will go further on the mission field than anywhere else in the world."—J. CAMPBELL WHITE.

"The happiest day I ever spent was the day I decided to give myself to Africa."—DAVID LIVINGSTONE.

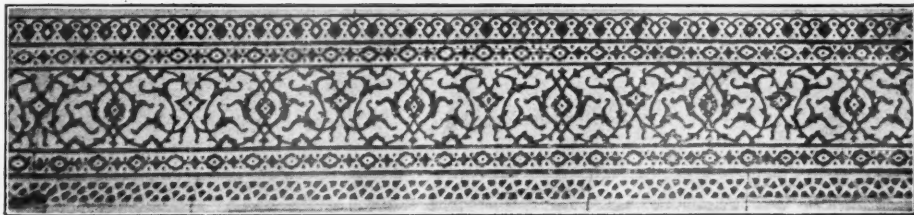
"The day is short, the work is vast, the reward is great, the Master urges."—THE TALMUD.

"The magnificent privilege of life is to take part in this work and do it with our might, and do it unto the end."—RICHARD S. STORRS.

Dr. J. H. Jowett says pithily: "Some people confuse the number of appeals they hear with the number of times they give. The very mention of an appeal makes them sweat with the remembrance of their own generosity."

"The generations are passing on, and the Church is waiting, not for opportunity, but simply for reapers to go into the field, with funds to sustain them while they gather in the harvest of souls. There are today literally millions of people of India who are ready to register as Christians, to put themselves under Christian instruction, who would unflinchingly meet persecution, as have many of their predecessors for the name of Christ. Their children and children's children would become, under Christian training, the leaders of future India."—J. L. BARTON, D. D.





The Present Situation and Emergency



IF it should be found on April 1, 1912, that every church had just raised its apportionment;

IF it should appear also that as much money had come from legacies, interest on invested funds, etc., and large individual gifts as has been anticipated on the basis of receipts from these sources in previous years;

IF the Missionary Societies shall have put into the work this year as much as they have been authorized to expend in the Budget adopted by the Northern Baptist Convention:

THEN the combined debt of these societies on April 1 will be \$239,000!

OF THIS AMOUNT \$113,000 consists of deficits carried over from last year by four societies;

THE BALANCE, \$126,000, is the amount which the Budget calls for in addition to the apportionment to the churches

and expected receipts from other sources.

WHY WAS NOT THIS AMOUNT ALL APPORTIONED TO THE CHURCHES?

The answer to this question will commend itself to good business judgment.

The apportionment this year was made on the basis of what might reasonably be expected from the churches in the light of their previous giving.

After every dollar had been apportioned that was possible on this basis the amount still fell far short of meeting the demands of the budget.

WHY THEN WAS THE BUDGET NOT REDUCED TO THIS POINT?

The Budget was reduced.

Before it was presented to the Finance Committee it was most carefully reviewed by the boards of the Societies and placed at the lowest point consistent with the conservation of the work already authorized and being done.

In conference with the Finance Committee, and in order if possible to close this gap between the apportionment and the budget, further reductions were made.

To have cut the budgets further to the amount of \$126,000 would have had a disastrous effect upon the work, and instead of increasing gifts and confidence would probably have decreased both.

And yet there will be no alternative if the receipts for this year shall fail to meet the demands of the budget.

The work must be reduced to a point at which Baptists are willing to support it.

BUT THIS IS NO TIME FOR RETREAT

The remedy must be sought elsewhere than in further retrenchment if we are to take seriously our claim as Baptists of loyalty to the person and word of Jesus Christ.

Our Commander has sounded no retreat.

Ten thousand marvelous providences emphasize and reinforce the Great Commission.

Retrenchment in this hour would be distinct disloyalty.

Forward must be the watchword of Northern Baptists if we are to be true to our history and our professions and take a worthy place among present day spiritual forces.

SELF-PRESERVATION DEMANDS ADVANCE

It is not simply a question of the salvation of a few thousands or tens of thousands of people in America or in non-Christian lands.

The future of our western civilization is menaced; this is the home mission issue.

The immediate issue of the foreign missionary enterprise is the determining of whether a Christian or a non-Christian civilization is to dominate the world when the present turbulence of the nations shall have subsided and Japan and China and Russia shall have found their destined places in the world's life.

If we fail our children's children will look back to this opening quarter of the twentieth century with bitterness of heart because we "knew not the day of our visitation."

THE MEN AND WOMEN ON THE FIRING LINE

We owe our missionaries a better support than they are receiving.

Out on the lonely frontier and down in the crowded streets and homes of the city they are making sacrifices for our common cause that put us to shame.

There are men and women in our churches who could give their offerings by the tens and hundreds of thousands of dollars and not begin to make the sacrifice that is being cheerfully made by the missionary who "for the sake of the Name" has put the whole world between himself and civilization and friends and family.

THE WAY OUT

There need be no retrenchment or retreat.

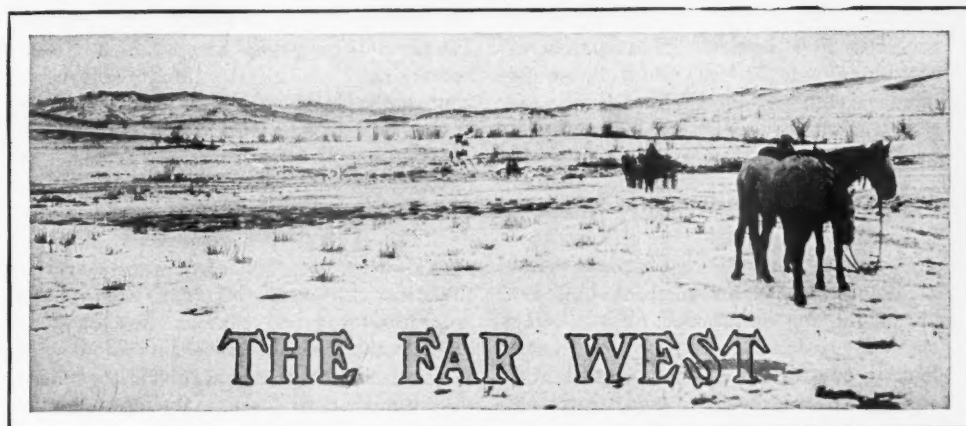
Let every one who reads this document be responsible for a final, heroic effort in his church which shall mean the full apportionment for every Society, with generous additions.

Let every one consider the possibility of sending in a personal gift for one or more of the Societies, in addition to what he is doing toward the apportionment of his church. Let all come with the utmost promptness, arranging for the forwarding of church offerings and personal gifts at the earliest possible moment.

Let unceasing prayer to God go up from individual hearts, from homes and from churches throughout this last month of the year.

And the result? There can be only one result: **ADVANCE and VICTORY.**





Eastern Women in Western Fields

By Mrs. A. G. Lester

SO many changes have been taking place in our Baptist ranks during the past three years that it is not any wonder that our women have found themselves somewhat confused. First there

was the consolidation of the two Women's Home Mission Societies. Then the going into the Northern Baptist Convention, with all its promise of simplification; but instead it seemed to bring confusion, with its new forms of co-operation, new adjustment, and the Budget. Even those who are working out the successive steps in the new order of things sometimes find the way difficult. How much more perplexing it must be to those who have not this intimate knowledge. It was because of this uncertainty in the minds of our women who were anxious to understand and forward these larger plans, that this trip to the west coast was taken.

For some months it had been the intention of the Board of the Woman's American Baptist Home Mission Society to hold a series of conferences through the far western states. We found that the Woman's Baptist Foreign Mission Society was also contemplating similar meetings.

Then a request came from the workers on the coast, "that if such conferences were held they be *union*." The Boards then decided each to send its President and Secretary, Mrs. Andrew MacLeish and Miss Ella D. MacLaurin for the Foreign Society, and Mrs. A. G. Lester and Mrs. Katherine L. Westfall for the Home Society, to hold this series of conferences. It was quite remarkable that these meetings, arranged as they had to be so far in advance and at such long range, should have been carried through without one failure. This gave evidence of the fact that we have such efficient and consecrated women leading in our western work.

The trip covered seven weeks, and almost eight thousand miles. We held seventeen conferences, and nineteen general meetings. We were guests of honor at a number of delightful luncheons and in Los Angeles a special "Social Union" was arranged for us—the four officers making the speeches. This was probably due to the recent enfranchisement of California women. Dr. Brougher said "they had evened things up by allowing him to preside, and having a male quartet furnish the music."

We had one special meeting with the children in White Temple, Portland, and two with young women—one in Portland

and the other in Los Angeles. Each was preceded by a supper. These gatherings brought us into touch with almost five hundred young women. Each Sunday we were asked to speak in some Sunday school or church service.

An invitation to visit the University of Redlands was gladly accepted. This is one of our Baptist schools. It is only about three years old, but is already giving great promise. Like Zion of old, it is "beautiful for situation." Its buildings, classical in design, stand on a hill overlooking one of California's most beautiful valleys, covered with orange groves, beyond which are the glorious mountains. At the chapel service we enjoyed looking into the faces of those earnest young men and women, and esteemed it a privilege to urge them to use this preparation for the highest service.

Our itinerary was arranged to include three State Conventions: Washington at Bellingham, Oregon at McMinnville, Northern California at San Francisco.

On each of these programs the women were given a generous place. At Bellingham additional time was arranged to give the visiting officers further opportunity to present the work which the women of our denomination are asked especially to care for. Indeed, in all of these conventions the representatives of the two Women's Societies and their work were given heartiest reception and commendation.

We listened with interest to all the reports and addresses, for they gave an insight into the difficulties, and they are many. They also revealed the splendid courage of the men and women who are meeting these conditions and bringing things to pass. There is the problem of the larger city with its rapidly increasing population, its allurements, the varying types of thought and philosophy which are increasing to an alarming degree all along this western coast. The problems also of the Baptists that keep their church letters in their trunks, or their membership in some distant church, thus shirking responsibility and losing an opportunity of helping to mold this wonderful West for Christ.

Unless you know the West you cannot realize how its immense distances make

the work difficult. People are so scattered, a little group here, a little group there, each needing the church influences, but not able financially to support such work as should be done. They are largely young people, educated young people, and now is the time to help and save these new and growing communities.

Then there is the problem of changing population, a veritable procession. It requires courage to become pastor of one of these struggling western churches. One which we visited was confronted with this situation: the pastor had not been there more than a year; during that time fourteen of the pillars of the church had moved away, leaving the work so crippled that they could not even raise the minister's salary; and here was this young man, with a wife and two children, trying to decide whether his duty to that church or to his family came first. This is only one instance of many. One need only to visit these Western states to learn that there are as many heroes of the cross today doing valiantly as ever there were in any time or in any land.

The problem of immigration is an ever increasing one on our western as well as our eastern seaboard. Not only from the large number of Mexicans, Russians and Italians, but in twelve months more than five thousand men from India entered our western ports, and every incoming steamer is adding to this number. It is estimated that three thousand of these have settled in the Sacramento Valley. They are Hindus, holding to their religion, native habits and caste feeling. The question of restricting this class of immigrants has arisen—many have been turned back. It is reported in the local press that a group of people, among them some wealthy women interested in Theosophy, have championed their cause, with a view to making their entrance examination easier.

The opening of the Panama Canal is the all absorbing topic along the coast, and elaborate preparation is being made for the great gain which it is expected to bring. It will mean great gain for the Kingdom if we can only lay hold of these people who are to come and win them for Christ, but we too must make great preparation. These Coast States cannot do it

alone. Our denomination must come to their help, and give them men, women and money for this big task.

In the conferences, which were the real events of our trip, the women asked questions touching every phase of our work at home and abroad and suggested to the officers local needs. One of the topics invariably touched upon was "What is the Best Form of Organization for the Women in the Local Church?" The recommendation was that of the one Woman's Society in which shall center all the activities of the women both of local and denominational interest. Also the presentation of missions in the Sunday School was especially urged. In this connection we were very much interested in the "Mission Room" in one of the churches in Spokane. This was furnished with maps, idols of all kinds, pictures of mission stations and anything that would present the work on various fields. To this room the classes were taken in turn. This seemed an admirable way of interesting the children.

The evening or general meetings which were arranged gave an opportunity to present the specific work which the Women's Societies are doing, and to impress again the fact, that while "Missions is a man's job," he needs a woman to help him; and the work of reaching the homes and the children—the foundation work—must be done by women.

This trip gave us also an opportunity to visit some of our missionaries at work among the Chinese in Portland, Sacramento, Fresno and San Francisco. We were not glad of the earthquake in San Francisco, but we are glad that such a good new building has replaced the old one in Chinatown. It belongs to the American Baptist Home Mission Society, but in it is held the day and Sunday school, supported and conducted by our Woman's Home Mission Society, and a

most interesting school it is, with four rooms, including children from kindergarten age to a fine class of young girls from fourteen to sixteen.

A splendid work is being done at our Japanese Home in Seattle, not only in protecting and helping young Japanese women and girls, but with its well adapted building it has become a center for a work among all the Japanese. The Italian work in Portland is reaching and holding a large number of men, as well as children.

In Los Angeles we are working among the Syrians, also among the Mexicans who are coming in such numbers. In the fast growing community where this Mexican mission is located, since we began work, only a short time ago, the Catholics have built a large house of worship and two schools. Our meetings are well attended and additional room must be secured to care for this growing work. In this Italian, Mexican and Syrian work we are co-operating with the State and City organizations. Also in the work among the Russians, where we have just sent a worker.

This mission also has outgrown its present quarters, and must have a larger place. The splendid work which is going on among this people in San Francisco will undoubtedly be duplicated here.

It was the expressed feeling of the four officers that the conferences had been very profitable. They brought the women of the constituency into closer relation and better understanding of the large problems of the Boards, and gave the officers a knowledge of local difficulties which could only be gained by personal investigation.

The trip also opened up to us the wonderful possibilities of this great West. It is going to be great in material prosperity. Our task is to help make it great in the truest sense.

EVERY GIFT IS NEEDED THIS MONTH IF THE
YEAR IS TO CLOSE WITHOUT DEFICIT AND
THE GREAT WORK TO GO ON UNHINDERED

Are You Going to Des Moines in May?

Now is the time to Plan for the Anniversaries of the Northern Baptist Convention and the Affiliating Societies,— the Foreign, Home and Publication Societies

oooooooooooo

Remember the dates

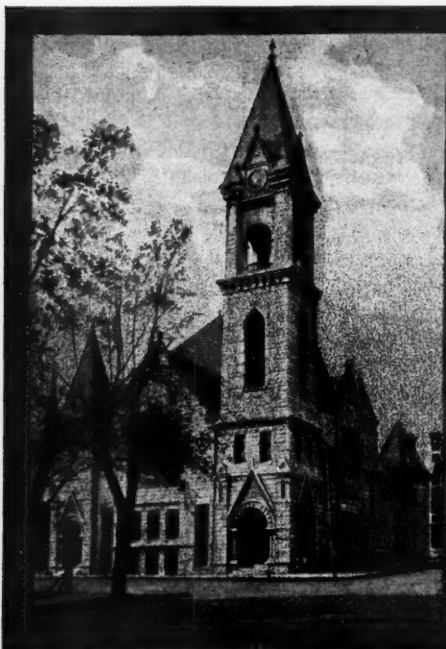
May 22 to 29

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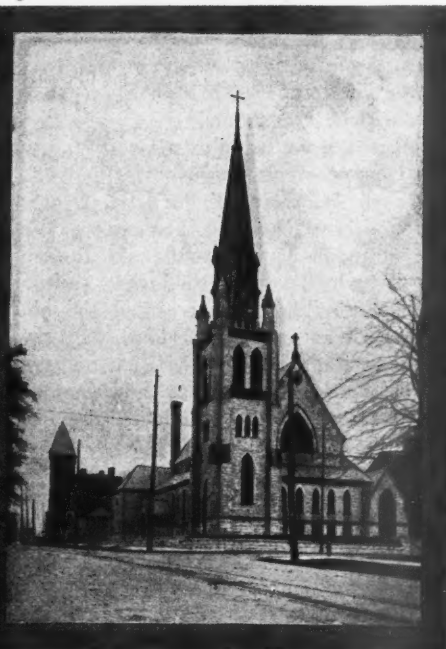
THIS will be one of the most important and interesting meetings of the Northern Baptists since the Convention was organized. Reports of Commissions will introduce vital matters for discussion. Des Moines Baptists will give royal welcome. Your church should be represented.



BUSINESS THOROUGHFARE, DES MOINES, IA



FIRST CONGREGATIONAL CHURCH



FIRST BAPTIST CHURCH



ECHOES FROM THE ORIENTAL PRESS

MORAL TRAINING IN THE SCHOOLS

IT is most interesting to study the groping of the East after moral training and the sources to which they turn for it. The *Times of India* calls attention to a new movement in this direction which is both novel and interesting:

In response to the general expressions of opinion by prominent Indians of all shades of thought that steps should be taken to introduce definite moral teaching into Indian schools, Mr. Fox-Pitt, the vice-president and one of the most active working members of the English Moral Education League, has come out to India to endeavor to organize the movement and so bring pressure to bear on the educational authorities to adopt a system of moral instruction on scientific lines. Particulars of the undertaking are given in the following article.

No department of social reform in India has received more general attention from leaders of opinion in the past year or two than the improvement of the moral instruction of the rising generation. Orthodox and progressive schools of thought have equally been impressed by its importance, and frequent appeals have been made to Government to deal with the matter as an urgent part of the educational problem. So far, the educational authorities of the country have made no definite move, beyond offering encouraging words. On all hands the desirability of systematic action is acknowledged, but popular anxiety has not yet borne fruit. The matter has now been taken up by the Moral Instruction League which has done much work of a similar kind in Eng-

land. A book on the model lines enunciated by Sir George Clarke was compiled by Mr. F. J. Gould, whose works of this kind are already well-known to educationists. Proof copies were submitted to Indians, the work was revised in accordance with their suggestions, and the first batch of printed copies are now on their way to India.

PRODUCT OF INDIAN THOUGHT

The leading idea of the book is to put moral principles, such as brotherhood, modesty, patience, fortitude, sincerity, courage, devotion and other high ideals, in a form as attractive to Indian children as possible. The basis of the scheme of teaching is primarily the vast amount of common ground to be found in various religious and moral systems of the world.

"I think," said Mr. Fox-Pitt, "that the next step in this country is to organize Indian opinion on the question and to submit this book, which is the joint product of Eastern and Western thought, to their judgment. My main purpose at the present moment is to form an Indian Society. This might have its centre in Bombay or elsewhere, and would have ramifications all over the country. Its purpose would be to bring people of various faiths and schools of opinion together and to secure their practical interest of this branch of the education problem, and by the distribution of literature and the holding of meetings, to assist in creating a strong public opinion in favor of undenominational, but nevertheless religious, moral instruction. So long as people say we cannot have moral instruction without a

religious basis and then say we cannot intrench upon religious matters, no progress can be made. The system which is now placed before Indian thinkers and leaders of opinion is an endeavor to find a solution of the problem on practical lines which will commend themselves to everybody."

AS A JAPANESE SEES US

It is always interesting to know what thoughtful men think of us even though they misjudge us. In the *Kitakusha* (the Y. M. C. A. organ in Japan) Dr. Motoda, an Episcopal clergyman educated in America and recently returned from extended travels there, compares the American and Japanese, giving ten points of difference as follows:

1. Japanese show great courage when engaged in big enterprises, but are anything but plucky when the discharge of ordinary trivial duties is concerned. Americans are just the opposite of this.

2. The Japanese may be said to be weak in the extremes and strong in the center. Meaning that Japanese are accustomed to look to headquarters for guidance in everything. Local self-government is poorly developed here. We are always depending on others while the Americans depend upon themselves.

3. Japanese are wont to go to extremes in many things that they do.

4. While Americans are very frank and open, Japanese are extremely reserved. The Americans are in the habit of saying just what they think to everybody but we Japanese never do.

5. Speaking generally, Americans are magnanimous, and speaking generally, Japanese are sensitive and easily offended.

6. Japanese show great attachment to relations, friends and fellow provincials but treat the general public with great indifference. Americans are not this way. The Americans have the bump of sociality in a very marked manner and their sympathy extends to a far wider circle of people than are reached by the ordinary Japanese. This tells in works of charity.

7. The Americans always show themselves ready to acquire useful information

even from countries that have only lately taken on Western civilization like Japan. We worship seniors only and think that juniors have nothing to teach.

8. While Japanese regard a man's professional work as separate from his personality, Americans regard a man's character and his work together. In America people place no confidence in the work of a man whose character they cannot respect. We Japanese think that the work that a man does forms his character, but the American holds that unless a man has a fine personality to start with no genuine work can be done by him.

9. Japanese are wont to rely on rules and regulations only where the American appeals to common sense. The whole nation here is rule ridden to a terrible extent.

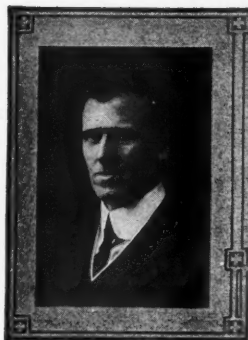
10. Japanese appear strong in the presence of others but are weak when alone. They are apt to profess one thing in public and quite another when alone. This affects the spread of religion in this country very much.

WANTED: BUDDHIST ORPHANAGES

It is salutary to see ourselves through the eyes of others at times. The following from *The Burman*, an independent weekly newspaper of Rangoon, gives an estimate of mission work from the Buddhist standpoint which is interesting:

Buddhists all over the province will hear with gladness that a movement has been started for the establishment of an orphanage for Buddhist children. Considering the large numbers of destitute orphan boys and girls who are yearly adopted and brought up by various non-Buddhist missions in Burma, we think it is high time that something should be done in earnest to stem the tide of conversion of little children to other religions. There are only four classes of people whom the missionaries succeed in persuading—the semi-civilized, the afflicted, the very poor and the infantile; and the last-named at least is well within our power to save for Buddhism, whatever may be said of the others.

How much have you given to world evangelization this year?



THE BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY
Secretary W. T. Stackhouse, D.D.

OUR OBJECTIVE: TEN CENTS PER WEEK FOR
MEMBER AS THE MINIMUM FOR MISSIONS

How the Movement Affects the Churches

THE BROOKLYN CAMPAIGN

Here are two items of more than ordinary interest following this campaign. One of the churches in Brooklyn decided to assume the entire support of a missionary family on the foreign field. This church is to be congratulated upon commencing the New Year with such a definite policy in missionary work.

It was encouraging to meet a number of young people who expressed their desire and intention to give their lives to the work of Christ on the mission field. This is certainly a stimulating feature in the work of the Laymen's Movement. The thing that counts most is the consecrated life behind the gift or as the gift for the extension of the Kingdom.

AN ILLINOIS INSTANCE

Here are notes from a letter from a pastor in Illinois. He says: "Our apportionments for the year ending March 31, 1910, were \$220 for foreign missions and \$125 for home missions. Our membership was 260. We were paying about \$2,000 a year on our indebtedness. Some of our men thought our apportionments too high. We got our men to attend the great Laymen's Convention in Chicago in May. They became greatly interested. The following week, at the business meeting, they all took a hand in boosting the rule of the church out of the way, viz., that the people were not to be asked to contribute anything more, if the full amount of the apportionment had been subscribed. In ten minutes' time the pledges

secured for missions totalled \$1,565 as against \$220 given the previous year. Our missionary budget for 1911 calls for \$1,050 for foreign and \$500 for home missions, as against \$220 and \$125 for these objects respectively the year before.

"As to the effect on current expenses, I may say, we asked the church for an increase of \$20 per week, and it is nearly all subscribed now. The women also increased their gifts to missions one hundred per cent. The spiritual life of the church has been greatly stimulated also."

YOUNGSTOWN, OHIO, TESTIMONY

The pastor of the First Church, Youngstown, says: "The First Church is nearly one hundred per cent ahead of the best she has ever done. We will more than raise our budget this year. What is true of the First Church is true of the other Baptist churches."

WHAT DR. STACKHOUSE SAYS ABOUT IT

These are but a few of the many interesting facts that we have gathered. And being representative in their character of the churches in our Convention, they show not only what is being done, but are a prophecy of what can be done when the necessary effort is made.

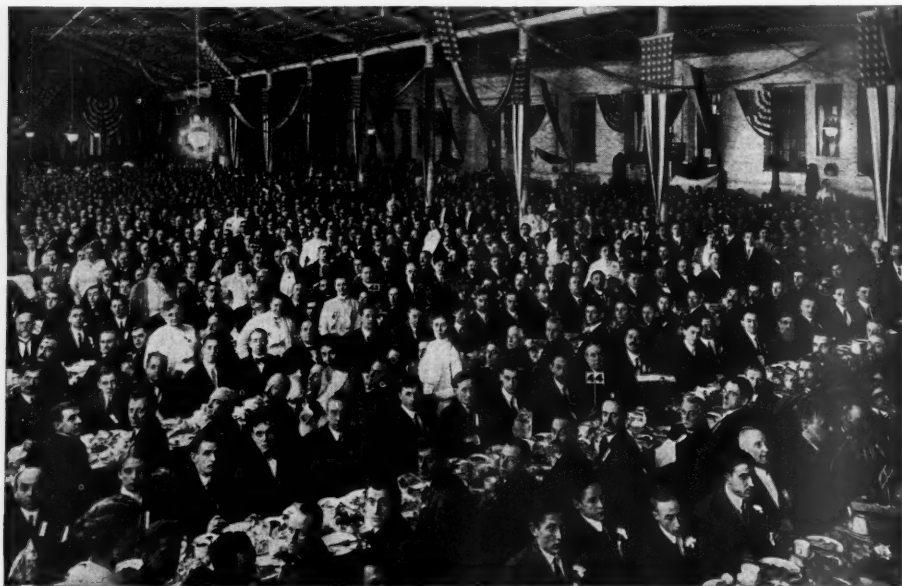
DELAYED REPORT

Secretary Stackhouse expected to have a report this month of the campaign in the West, but snowbound trains doubtless account for delay. Look out for full news next month.

First Laymen's Banquet in Mexico

Under the leadership of the pastor, Rev. Edwin R. Brown, the men of the congregation of the Second Baptist Church, the English-speaking church of Mexico City, sat down to a sumptuous banquet at the Hotel Berry in the capital city. Sixteen men surrounded a beautifully decorated table and listened with interested attention to Consul General Arnold Shanklin who spoke on "Good Fellowship." Rev. Wm. T. Green, the pioneer Baptist missionary, described briefly the beginnings of Baptist work in Mexico and his establishment of the Baptist church in this capital city in 1883 when there was no other Baptist within six hundred miles. Rev. Geo. H. Brewer, the General Missionary, then told of the condition of the denominational work in the country at large and in the city at the present time. He reported 63 churches served by 47 American missionaries and 62 native workers. The pastor spoke of three things that he

desired to see come to pass during the coming year: a revival among the members of the Baptist and other evangelical churches here in the city and throughout the Republic, the erection of the new chapel proposed for the English-speaking congregation, and the establishment of a Baptist Hospital for the work of medical missions under Dr. C. E. Conwell. The men were urged to aid in these movements by their prayers, personal influence and gifts. After a dramatic reading by one of the men present and numerous stories full of good cheer and bright humor, the banquet closed by the singing of "Blest be the tie that binds." It was a good fellowship banquet in the best sense of the word, and all who participated in it spoke of the inspiration and help received. It was the first men's banquet in the history of the church and perhaps in the history of church work in Mexico.



BANQUET OF LAYMEN'S MISSIONARY MOVEMENT, READING, PA.

At this second Reading Convention 2,032 men registered. Fully half the delegates were from churches that had adopted the methods recommended at the 1910 Convention. Reports showed that great success had attended the working of these plans. This meeting was said by the local papers to be the most impressive gathering held in the history of the city. Over 1,800 men attended the closing session.

The Men and Religion Forward Movement in Boston

By Rev. John M. Moore

ANY movement may be regarded a success if it accomplishes that for which it was created. It is not necessary that it do everything. The Men and Religion Forward Movement has not solved the moral and social and religious problems of Boston. It never proposed to do so. Again and again during the eight day campaign the representatives of the Movement said, "The salvation of Boston rests with Boston men." The Movement did come to Boston to do certain things and in the accomplishment of these it was conspicuously successful.

It brought a new realization to the leadership of the churches of the comprehensiveness and seriousness of their task. In four great sessions during the convention days the whole message of the Movement and the whole task of the churches were strongly presented. On five successive nights in each of ten districts the five emphases of the Movement, evangelism, social service, Bible study, boys' work and missions were consecutively considered in union groups of pastors and laymen.

One result is a new sense of unity, both in the work to be done and in the agencies through which it is to be accomplished. Evangelism and social service are seen to be no longer two, but forever one and inseparable. Bible study and missions are related as cause and effect. Community extension is evangelism militant and aggressive. Boys' work is fundamental, since the boy must be won or we lose our whole case.

Moreover our task is one that calls for united Christian effort. The men who sat together in these meetings facing their common task though representing different denominations can never be willing to work at that task without regard to others. The magnitude of the churches' problem, the menace of present social, industrial, political and moral conditions in every great city, call for so aggressive and masterful an advance as no one denomination is equal to. The campaign cheered the heart of many a pastor by

opening to him a new vision of the possibilities of aroused laymen. Since the campaign closed in many churches the pastor has sat down for a council of war with groups of eager interested laymen, come together to face seriously the churches' task in larger numbers and with more serious purpose than hitherto.

The Movement conducted a school on four afternoons for an hour and a half daily. Several hundred men sat down under the leadership of the specialists to learn how to do Christian work with the largest effectiveness. The institute on boys' work and social service probably received the largest attention since these covered ground somewhat less familiar than that of the other departments.

The final results depend of course upon the "perseverance of the saints." Unquestionably many churches of Boston have seen a new vision. It is full of menace or mastery according as the present situation is neglected or manfully met. The sermon is not "done" yet; it is only "preached." To what extent it is to be done the days to come must tell.

AN ESTIMATE, BY F. M. WHITE, PH. D.

The success of the eight days' campaign was great in a large sense, not so great in a narrow one. The Movement came to the churches burdened with its message. Already the thoughts of hundreds of our laymen have been enriched by the contact with those who brought the tidings of the hour. While the Church will continue its progress on the basis of the appeal to the individual in evangelism, it is safe to say that the Men and Religion Forward Movement in Boston will increase its courage in the pressing social crisis to take its time-honored position of sympathy and conciliation. In a nut shell, the interpretation of the Divine Mind, as revealed by this Movement to Boston churches, is that the time has come when it is imperative that Christian conduct catch up with Christian enlightenment; for "faith without works is dead."

Missionary Program Topics for 1912

- | | |
|-------------------|---|
| <i>January.</i> | HOME MISSIONS IN NEWER PARTS OF OUR COUNTRY. |
| <i>February.</i> | HOME MISSIONS IN CITIES. |
| <i>March.</i> | HOME MISSIONS FOR NEGROES. |
| <i>April.</i> | PUBLICATION SOCIETY WORK. CHAPEL CARS AND COLPORTERS. |
| <i>May.</i> | BIBLE, TRACT AND SUNDAY SCHOOL. |
| <i>June.</i> | THE NORTHERN BAPTIST CONVENTION. |
| <i>July.</i> | STATE WORK. |
| <i>August.</i> | OUR EDUCATIONAL WORK. |
| <i>September.</i> | HOW OUR MISSIONARY EVANGELISTS DO THEIR WORK. |
| <i>October.</i> | OUR MEDICAL MISSIONARIES. |
| <i>November.</i> | BAPTIST SCHOOLS AND COLLEGES IN THE ORIENT. |
| <i>December.</i> | BAPTIST MISSIONS IN AFRICA. |



April Topic: Chapel Cars and Colporters

1. HYMN.
2. PRAYER.
3. HYMN.
4. SCRIPTURE READING.
5. "Rail Road Chapels" (Ten minute talk based on Joe P. Jacob's leaflet on same subject.)
6. HYMN.
7. "CHAPEL CAR MISSIONS" (Ten minute talk from leaflet of this title.)
8. HYMN.
9. "A Trip to Jackson's Hole" (Ten minute talk from leaflet of this title.)
10. HYMN.
11. COLPORTAGE WAGONS (Ten minute talk from leaflets "Colportage Wagons," "What Good Can a Colportage Wagon Do?" "The Bright Side of Colporter Service.")
12. CLOSING PRAYER AND HYMN.

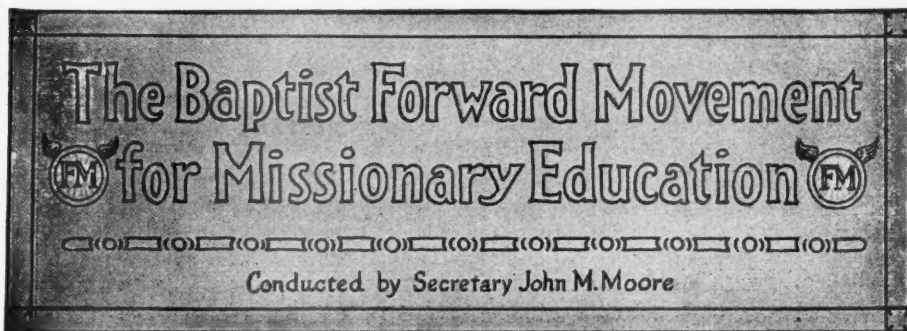
NOTE.—Send for this literature to the American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa.

Every number of **MISSIONS** contains articles and items that can be used in making up a program. See the article on Chapel Car work, "Five Weeks in a Wyoming Town" in this number.

Five minutes given to brief items about the work add to the interest.



WE are to give not a theology, but a self; we are to plant not Christianity, but Christians. Every gift is great when the self goes with it, and every gift is small which has no heart behind it. The amount of self that goes into the contribution box measures the effectiveness of the contribution.—W. H. P. FAUNCE.



Don't Miss It

WHAT? THE OPPORTUNITY TO GET HELP
ON THE PROBLEM OF THE COUNTRY
CHURCH

The Church of the Open Country, by Warren H. Wilson, one of our new home mission books, is receiving favorable attention in all parts of the country. Secretary I. B. Mower, D. D., of the Maine State Convention, says: "It is one of the finest and most suggestive volumes I have seen along this line. Mrs. Mower is teaching a large class of young girls in Colby College using this as a text book, and she finds the book a stimulating one. I am calling attention to it in *Zion's Advocate*, and am encouraging the pastors to secure it. I shall also offer to send it free to any pastors who will make use of it and do not care to purchase it."

Secretary A. B. Coats, D. D., of the Connecticut Baptist Convention, says: "I wish young men, and especially those who have the ministry in view, could have this book placed in their hands. It will be a day full of promise when our brightest young men come to know the importance of this rural church work and begin early to prepare themselves for it. In the past one difficulty has been that the student for the ministry has quite generally had a city pulpit in view and has aimed so to prepare himself that the great centers would come to know his worth and give him an open door. The result has been that too often the country minister is one who having failed in this regard goes to his field not because he has peculiar fitness for his work or because he wants to, but because he must. I know of no book so likely to create in the mind of the prospective pas-

tor a sense of the true dignity and worth of a country minister's life as *The Church of the Open Country*.

The Massachusetts Convention is giving the book free to country pastors agreeing to form a study class which shall give the results of its work in public meetings of the church. Mr. Willard D. Chamberlain, of Dayton, Ohio, has made a similar offer to the country pastors of Ohio. Other State Convention boards and individuals are expected to make the same generous proposition. Many State Convention secretaries have sent out letters to pastors concerning it. This is one of the most promising mission study campaigns that the Forward Movement has yet waged.



It Is Going

MR. SEARS' NEW BOOK,
"THE REDEMPTION OF THE CITY"

All the cloth bound copies of the first edition of "The Redemption of the City" were sold within three weeks of its appearance, and the Publication Society proceeded immediately to order a second edition. And no wonder.

Prof. Rauschenbusch says of this book: "It is a strong and valuable book. It is packed with facts and yet full of appeal to the social and religious feelings. It lays a great burden on the heart of the reader, and yet its tone is hopeful and resolute. I hope it will have a wide use as a text book in study classes."

Prof. Bailey, of the Divinity School of Yale University, writes: "Last night I finished every word of 'The Redemption of the City,' and consider it an extremely

valuable contribution. I shall include this book among the list of those which I advise men in my courses in the Divinity School to add to their library."

And Prof. Steiner says: "I read this book at a sitting. Without being too optimistic it views the problem hopefully, stimulates to further activity, and reveals in itself one of the causes for hopefulness. It is clear, concise without being scholastic, and deserves a wide circulation which no doubt it will win for itself."

A council of the churches of greater Boston authorized a city-wide campaign among Baptist churches for the reading and study of this book. Other cities are pursuing a similar course. Pittsburgh has a normal class in progress, training leaders who are to teach the book in the churches. This movement affords a superb opportunity to bring this tremendous city question squarely before the people of the churches.



A Consummation

BY HARRY S. MYERS

In 1888 the United Society of Free Baptist Young People, then just organized, sent Rev. and Mrs. E. B. Stiles as missionaries to Bengal, India. The young people pledged to furnish the necessary funds which they did as long as Mr. and Mrs. Stiles remained in India, although their work was under the direction of the General Conference of Free Baptists, the same as all other missionaries.

From time to time the Young People's Societies furnished support for various other missionaries. The young people of New Hampshire for a long time supported Rev. and Mrs. H. E. Wyman at Midnapore. The young people of Ohio have furnished considerable support for Miss Coe; the young people of Michigan made large contributions to the support of Rev. and Mrs. E. H. Lougher; the young people of Maine for a number of years furnished the support for a repre-

sentative in Africa; the young people of Rhode Island have made large contributions toward the support of Dr. and Mrs. A. L. Kennan; the young people of Wisconsin united with the church and Sunday schools of Wisconsin in the support of Rev. and Mrs. M. J. Coldren, as the young people of Iowa and Minnesota united in the support of the Rev. and Mrs. J. H. Oxreider; and the young people of other states have all had some definite share in the support of some definite missionary.

Beginning in 1888 a mission study campaign was inaugurated among Free Baptists which was largely reading until 1902 when the Free Baptists entered the work of systematic missionary study as now promoted by the Missionary Education Movement, and instituted missionary study classes in many churches. At one time, in proportion to the size of the denomination, it had more mission study classes, more people studying missions, and larger financial results from the study than any other denomination. The smallness of the denomination may have accounted in part for this excellent report, but the readiness of the people as a whole to cooperate in the educational campaign for missions is undoubtedly the principal factor in the success.

The Executive Board of the United Society of Free Baptist Young People turned over to Rev. John M. Moore, in October, 1910, the names and addresses of all Free Baptist Young People's Societies, and since then he has cultivated them as he has other church organizations. In January, 1912, these records were turned over to Mr. Chalmers, the General Secretary of the Baptist Young People's Union, and they will hereafter be a part of the Young People's organization of the enlarged Baptist denomination. So the young people's work is already becoming a part of the united Baptist effort, and undoubtedly the same spirit that has actuated these people during the last few years will be manifest in the work of the next few years.

THE FORWARD MOVEMENT MEANS AN EVERY
MEMBER OFFERING EVERY WEEK FOR MISSIONS



THIS IS THE LAST MONTH OF OUR FISCAL YEAR. IN TEN MONTHS WE RECEIVED ONLY ONE HALF THE TOTAL CALLED FOR BY OUR BUDGET. LET NO WOMAN FAIL TO DO HER SHARE OF THE APPORTIONMENT

Our Vision—"Christ in Every Home"

BY FRANCES M. SCHUYLER

AMERICA for Christ" plus "Christ in Every Home" is the combined motto of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society. What a marvelous conception! What a gigantic undertaking! But what a vision to stir the heart of every devoted child of God, of every Baptist woman whose soul thrills with patriotic impulse! What does it mean?

It means Christ enthroned in every home! Christ filling the life of the hundred million souls of our great Republic, who pay allegiance to no other king, bowing in joyful adoration to our Divine Redeemer. Is it only a conception, only a dream? Or can it be realized and materialized? Shall each month, each year of triumphant achievement bring into clearer view new, shining details of the wonderful picture?

But how? As we long for the glad consummation let us consecrate ourselves afresh to the tasks that we have undertaken in the name of our blessed Master. No more effective agency can we find than the Home Mission Societies with their carefully laid lines of activity. No greater avenue of helpfulness through body, mind and soul can be employed than our Woman's American Baptist Home Mission Society, reaching out its cordial,

helpful, saving hands through the efforts of teachers in the schools, matrons in the home departments, and our missionaries—God bless them!—everywhere! Down in the lowly tenement, creeping, at the risk of life and limb, into the gloomy basement and cellar; climbing flight after flight of rickety, dirty stairways, carrying sunshine into closely crowded rooms with their stifling vitiated air; cheering the downcast, the sin-sick and the helpless; in the humble mission Sunday schools, in "undesirable sections," in the industrial schools, the children's clubs and the mothers' meetings we find them, ever alert, ever watchful that "every soul that touches theirs may receive an impetus to better things, ever mindful that they represent the Lord Jesus Christ in this sin-cursed world." The grand consummation for which we look and long will come only as we set our hands to the tasks that lie about us. Not yet may we expect deliverance from toiling in the Vineyard, while ignorance and crime, sin and superstition stalk arrogantly abroad. Why are the millions of aliens permitted to come to us? Why has God placed the black race in our midst? Why are we given centers in which poor, struggling women and helpless little children suffer and die in tenements and sweat shops? Why, but that we shall rise above the self-excusing attitude of regarding these as insoluble problems and in the name of the All-conquering One give to the alien our glad

songs of victory and hymns of praise to the World's Redeemer; to the black man, through the training of head, hand and heart, a perfect manhood and a saving knowledge of Jesus Christ; to the cities the gentle touch of the Great Physician to make them clean and bright—"cities of refuge" indeed.

We dare not as a Society nor as individual women shirk our task if we would. We have played at missions too long. For the love of the dear home-nest that we cherish as our own lives, for the sake of our beloved country, for the name of our Divine Master, Jesus Christ, let us grasp the problems of our cities, our foreign population, of the negro race, of the great West; let them not dismay us, for by God's grace we may transform them into shining stars of victory for the diadem of our Redeemer.

At the joyous Christmas season in this great city by Lake Michigan, was skilfully given Handel's most wonderful musical creation, "The Messiah." Three hundred voices, selected with greatest care and trained with tireless patience, accompanied by the most perfect orchestra obtainable, rendered that matchless oratorio to an audience numbering thousands and representing all nationalities. With strains of exquisite beauty the great drama of Redemption was unfolded, until we reached the Hallelulah Chorus. As one the great assembly stood and while the glad triumphant strains surged and swelled with a mighty volume, the soul was lifted to the very throne of God and in fancy we saw Jesus crowned "King of Kings and Lord of Lords," no longer despised, rejected, but the "Mighty God, The Everlasting Father, The Prince of Peace." The strains died away as the oratorio with sustained triumphant enunciation was concluded, and reluctantly we passed into the outer world. But the vision all glorious remained, the strains of exquisite melody echoed and re-echoed through our consciousness, and we turned to our tasks with a faith renewed, a purpose strengthened, glad and grateful for a vision of Him before whom all nations shall bow and whose glory shall cover the earth as the waters cover the sea.

He shall reign as "King of Kings and

Lord of Lords." The gates *shall* be lifted up and He *shall* come in—the King of Glory. The consummation is but delayed by our slowness. Would we hasten it? We must pour out our treasure,—time, talent, energy, money—our lifeblood, if need be without stint, to exterminate the things that block the way of his coming. No mere altruistic tendencies, no mere modern culture can bring it to pass. Only united effort, as the Spirit of God may inspire, can win for us the victory. America is a world-power. Millions of humanity are breaking with old civilizations and toiling toward Western learning and ideals. In the United States they sit at our feet and ask to be taught. The Christ of the Nations brings to us an awakened, hungry world of men, women and children, and bids us feed them. Home Missions in America are from any angle seen to be world-wide. A stupendous task fraught with great issues, but with strong belief in our cause, belief in our denominational adaptability to every field, belief in the God of our fathers and the teaching of our mothers, we may confidently face the future as we bend every energy, looking for and hastening the day when "America for Christ" and "Christ in Every Home" shall have become history.

For your part in the glorious consummation which is coming, we summon you, women of all Baptist churches in our Northland—you, my sister, individually, *you*. What shall be *your* part in crowning Jesus "Lord of Lords" and "King of Kings"?



A TRIBUTE OF LOVE AND ESTEEM TO MRS.
E. P. PHILLIPS

Once again, as a Board, we mourn another fellow-worker, after many years of service called to her reward. On December 2nd, at the home of her daughter, Mrs. F. H. Parker, in Melrose, Massachusetts, Mrs. E. P. Phillips was taken from earthly pain into the heavenly rest.

As soldiers are sad when from their ranks is taken one with whom they fought side by side through years of conflict, sharing all the vicissitudes of good or ill, so we to-day are full of sorrow that one

of our number can no longer participate with us in the trials and triumphs that may be ours.

Jennie Underwood was born in Tecumseh, Michigan, April 9th, 1840, of Quaker parents. In January, 1860, she was married to E. P. Phillips and soon afterwards removed to Amboy, Illinois, where both embraced the Baptist faith. Two years later, they went to Toledo, Ohio, uniting with the First Baptist Church. Subsequently, because of change of residence, they joined the Second Church, remaining there a number of years and becoming strongly identified with the work. It was while the Rev. J. B. Morris was pastor of this church that the lifelong friendship of Mrs. Morris and Mrs. Phillips developed. It was friendship that greatly strengthened and sweetened both lives when renewed in Chicago during Mrs. Morris's service in the Training School.

Coming to Chicago in 1883, Mr. and Mrs. Phillips united with Centennial Church, and in 1884 Mrs. Phillips was chosen by the Women's Society of that Church, as was then the custom, to represent them on the Board of the Women's Baptist Home Mission Society. From the first her interest was keen and because of her ready grasp of the work, she was two years later chosen as Secretary of the Board, a position she filled with great efficiency for twenty-five years.

Quiet and unassuming, she was yet strong in her convictions and fearless in her support of whatever in her judgment was right. Faithful in a marked degree and gifted with an intellectual grasp of

details, she carried the various departments of our work with great accuracy and was thus a valuable member of committees as well as of the Board.

During her twenty-eight years of service many changes came into her life. Her only son died suddenly in 1905. The following year her husband, after a long period of disability, was taken away and her home was broken up. These trials were borne with a rare Christian fortitude. Through all there was no wavering of her faith in Him whom she so lovingly served. She knew whom she believed and with unshaken confidence took up the burden of life anew.

Her loyalty to missions is evidenced by the written request, found after her death, that her two daughters keep up her dues in the Missionary Societies.

We miss the gentle presence, the cordial greeting, the unvarying interest and the earnest prayers, but the influence of the steadfast faith and unflinching allegiance to the cause of Christ will live always in the lives of those so closely associated with her.

"O! think to step ashore and that shore
Heaven,
To clasp a hand outstretched, and that God's
hand,
To breathe new air, and that Celestial air,
To feel invigorated, and know it Immor-
tality.
Oh! think to pass from stress and storm to
one unbroken calm
To wake and find it Glory."

NAOMI A. DONNELLEY,
MARTHA E. HARRIS.

BY OUR GIVING OR OUR WITHOLDING WE IMPROVE OR
IMPERIL CONDITIONS THAT MEAN LIFE TO OTHERS

Meeting the Stranger and Sojourner

SKETCHES FROM THE FIELDS "WHERE EXTREMES MEET"

The central thought in all lines of Home Mission work is not alone the salvation of the individual brought under its influence, but the uplifting of the homes of the nation—the elevation of its citizen-

ship. America's proudest distinction is that "it is a land of homes."

In the early days of the organized Home Mission effort by women, the frontier and the cities were seriously consid-

"GIVE NOT GRUDGINGLY . . . GOD LOVES A HILARIOUS GIVER"

ered and the relative claims carefully weighed. The latter eventually demanded a large share of the attention of our society. More and more the student of home missions is learning that the cities are the strategic points, politically, morally, socially and spiritually.

The needs of our cities are more than the fresh air, more than room for childhood to play, more than room for mental growth away from the dwarfing slavery of factory, shop and store and room for spiritual growth through legitimate Christian agencies. Great as these are there is a second thought that is deeper and more significant. In all our great cities civic corruption seems to dominate the life. Foreigners bringing with them low ideals, and degenerating tendencies are crowding into every inch of available space and in proportion to their vast numbers are scarcely touched by our American civilization and Christian sympathy. Homelessness is a general condition and more and more is residence sought in the suburbs, by our American citizens. Clubs are substituted for homes. Churches are moving farther and farther away from the centers of population. "Ignorance, vice, and wretchedness combined constitute social dynamite of which the city slums is the magazine."

The work of the Woman's American Baptist Home Mission Society has two notable centers around which much of its effort centers—the children and the homes of the foreigners. Through the glimpses of the work which we present in the following pages will be seen the strong missionary spirit that impells our representatives to seek the women in the tenement, to gather the little children from the street into the Industrial school and Sunday School, into clubs and meetings for social benefit, and by every effort that has been made possible through their course of training and the facilities available, help these little ones to develop into young men and women who shall be true to the highest ideals of our country—true to the God they have learned to honor and revere.

THE WORK IN PITTSBURG

From Miss Augusta Stewart's interesting letter we gather the information that the work in Pittsburg is moving on with ever deepening interest. She reports:

"At the 46th Street Baptist Church Industrial School, Pittsburg, we had one hundred and forty present at our recent celebration. Besides the recitations and singing we had a talk from Mr. Thomas Corde, superintendent of the Homewood Baptist Sunday School and teacher of an Adult Bible Class. This class has furnished from two to four teachers each Saturday and has provided song books for us. These teachers with five from the 46th Street Church constitute our teaching staff.

"Through the kindness of the Pittsburg and Allegheny Union this school was moved from the basement of the church, which was poorly lighted, badly ventilated and often cold, to the audience room of the church. Since then the attendance has about doubled.

"At Rankin Sunday School, although we had a rainy day, the room was full at the Christmas service. Recitations, singing and speaking were given in Slavish, Hungarian, German and English and an offering was taken for Home and Foreign Missions which amounted to \$8.50. Pardon me if I take a little pleasure in the offerings of this school for the year, \$86.01, of which \$33.06 was for missions.

"Shady Avenue Baptist Church Bible School provided our candy and some gifts for our Christmas festival. The Brotherhood of this church has given us quarterlies for the year, song books, ten dollars for a car at picnic time, while some good teachers have come who have brought us the left-over Sunday School papers."

FRENCH WORK IN TAUNTON

Bertha Nicolet, a French young woman of Taunton, Massachusetts, whose field is among French Canadians, finds her field work full of opportunities for loving, helpful service. She wrote as follows:—

I have been very busy going here and there among the homes of the French

Canadians, the Polish, the Germans, a few families of Russians and Italians and other nationalities. Would you like to go into a few of these homes with me? We will first call at Mrs. B.'s residence. This poor woman always seems depressed and over-worked with her flock of eight children and a husband who drinks, but she is always glad to pour out her troubles to me. This time she tells of the dear baby that has passed away. After trying to help and comfort her, I hand her some French tracts and papers. "O," she says,

marks, the conversation drifts to religious things, and the mother tells me of a dear friend who recently became a Protestant (a terrible crime for them). Then I talked to her about a *personal Saviour* and of God's love for us. She said, "What you say is good and has good sense, but I was brought up a Catholic and I can't give it up now when I am so old." After a few words I leave and here also I am invited to call again.

We will go from the French to the Germans. Mrs. G. is nearly always at



HELEN TENHAVEN



LILLY M. WICKSTROM



HANNA RAPPUHN

SOME OF THE SOCIETY'S WORKERS AMONG THE FOREIGN PEOPLES



"I am always so glad to read these stories, for they help me. Then, after I have read them, if my husband does burn them it is not so bad." Her husband burned her New Testament, which I had given her, in obedience to his priest. When I have given each of the children a card or Sunday School paper, I leave, feeling that I have helped her a little, for she says, "Thank you for coming and be sure to come again."

We next call at Mrs. P.'s, a dear woman who has been brought to see the Truth and accept Jesus as her Saviour. She loves to read her New Testament, but she, too, is opposed in this by her husband and other members of her family. To-day her mother is with her whom we meet for the first time. After a few re-

marks, the conversation drifts to religious things, and the mother tells me of a dear friend who recently became a Protestant (a terrible crime for them). Then I talked to her about a *personal Saviour* and of God's love for us. She said, "What you say is good and has good sense, but I was brought up a Catholic and I can't give it up now when I am so old." After a few words I leave and here also I am invited to call again.

Let us now go into this Russian home. The two boys have been coming to Industrial School for about a year. The mother cannot understand English, but she understands the heart language and is so pleased when I come and talk with the baby and her boys. They have bought a New Testament and are reading some in it every day.

There are many other interesting homes of different nationalities into which we

might go, but we will leave them for another time. Pray for these new friends and for me that I may have the wisdom and grace needed for doing this important work.

ITALIAN WORK IN CAMDEN

Elizabeth M. Snagg, Camden, New Jersey, who is working in cooperation with Miss Mae Jenkins in the Italian field, writes hopefully of the work. She said:—

"The work here among the Italians has grown so that there are several departments which will make it necessary for us to find larger quarters. We have a kindergarten of eighty-four children five mornings in the week. Twenty-four of that number are six years old, but because of the crowded condition of the schools and their inability to speak English, they cannot be admitted to the public schools until later. We grade the children and teach the school lessons. There are twenty who are not over three years old; of these we form a class and in their own little corner we have a good-sized Day Nursery.

"There are twelve boys, fourteen years of age, in the Manual Training Class. This year they are taking wood-carrying and the construction of small pieces of furniture. This work gives them the elements of a trade and enables them to learn the proper use of tools.

"The Industrial work has been the means of making a decided improvement in the condition of living in the homes of these people. The physical needs of the mothers and the help the children have derived from these classes have brought whole families to us. The Sewing Class of forty girls are learning to make their own clothes and also to assist in the sewing for the family."

GERMAN WORK IN ST. LOUIS

Anna W. Reysen, St. Louis, who has been transferred from New York City to her new field, says: Only a few weeks ago I entered my new field in the West. I am busy getting acquainted.

There is much to do among the large number of Germans in St. Louis. I received a cordial reception from the people of my church and in the address of welcome, our eldest deacon said beautifully, "We take our missionary as a gift from God." Their love for and assistance in the work has already been proved.

SLAVIC WORK IN CLEVELAND

• Petrana Stamenova, Cleveland, Ohio, working among Hungarians and other Slavic races writes:

In the autumn we organized our Ladies' Aid Society with a membership of 22, some not church members. They are very much interested and have already \$14 in the treasury. Our men are zealous and although they labor hard during the week days they are never too tired to go on Sunday all over the city and ask men to come to the meetings. The Lord has been good to us but the work is plenteous; *40,000 Slovaks in Cleveland and only one Baptist church among them!*

BOHEMIANS IN DETROIT

Helen Tenhaven, Detroit, Michigan, also a member of the class graduated from the Baptist Missionary Training School in Chicago in June 1911, writes:

The first of October I came to Detroit, and an industrial school was opened among the Bohemians. The average attendance has been 21. The boys are very much interested in their wood carving and the girls in their sewing. We are hoping that we will be able through my house to house visitation and through the influence of the children who attend, to gather in many more and teach them of Jesus. Last night eight men, two women and two children met at the Bohemian Church and I shall always think of them as the charter missionary members of my English class. All except the two children are Christians and each one promised to try and bring some one who is not a Christian to the class which is to meet three times a week.

REMEMBER THAT MARCH 31 CLOSES OUR FISCAL YEAR!! THE MUCH REMAINING TO BE DONE THIS YEAR MUST BE DONE QUICKLY

✠ YOUNG WOMEN'S SOCIETIES ✠

"Daughters' Day" Meeting

BY MRS. LESLIE PARKER, CHAIRMAN OF
COMMITTEE ON WORK AMONG YOUNG
WOMEN AND CHILDREN

The problem of interesting young women in missions has always been perplexing in view of the numerous complications that are involved. As the life of the missionary society rests in the proper solution of the baffling question, it is necessary for us to study the problem carefully and arrive at our conclusion speedily.

In many of our Baptist churches there exist societies of so-called young women who, banded together as little girls, have done excellent work in past years but who are still maintaining their separate organization, when they should be among the most active of the rank and file comprising the Women's Society. In those same churches we find also young women who are new members attending the meeting of the women's circle for a few times and then discontinuing their attendance because they fail to find those of their own age among the younger women.

What we greatly need is to gain the earnest cooperation of the girls of high school age, or of the average age of the majority of the members of our young women's societies when they entered upon the work for missions a few years ago.

The difficulty seems to lie largely in the fact that the Young Woman's Society is quite often a duplicate organization and in many churches it exists for all practical purposes only in name, yet the former workers do not care to disband and go into the Woman's Society. They have been accustomed to regarding the organization of younger women as peculiarly their own and, although they have grown into other work, yet they dislike to become members of the society in which they properly belong. The question arises,—could not this so-called Young

Woman's Missionary Society take as its distinctive work the founding and leadership of a society for girls of high school age and, basing effort upon the facts that at one time interested them, begin an active campaign among our girls?

The missionary meeting of the Circle which has so deeply engrossed the interest of her mother is not attractive to the average girl. This is probably because she is not familiar with the mission fields and the facts regarding them and she may have been unfortunate in being present at some meeting which was not particularly inspiring and has consequently cherished an unconscious prejudice against missionary meetings in general. In view of all facts considered it has been suggested that the women of the various circles and branches of our Woman's American Baptist Home Mission Society devote the April meeting to the interests of the girls and call it "Daughters' Day." The thought is that it should be made a festive occasion, that a bright, attractive program should be arranged and the session close with a reception for the girls. The suggestion will appeal to both elements considered and result, we trust, in winning the strong, helpful influence of our young women and girls. For the benefit of those churches that are not able to obtain an interesting speaker, a program has been prepared that may be obtained from the Literature Department of the society, 2969 Vernon avenue, Chicago, Ill.

The purpose of this observance of Daughters' Day is not to start a girls' society on that day, but to follow up the sympathy enlisted in these girls and after learning who are the awakened ones organize the Young Women's Society. We most earnestly urge a testing of the plan for the Daughters' Day Meeting and shall be glad to hear from many sources how such a program has been carried out and what has been the result.

HAS YOUR SOCIETY BEEN REPRESENTED IN THIS YEAR'S
GIVING FOR OUR HOME MISSION WORK? IF NOT, ACT TODAY

+ THE WORKERS' DEPARTMENT +

A MOST IMPORTANT DATE

—MARCH 31, 1912

We are nearing the close of the fiscal year 1911-12. The sum of \$211.82 was asked of the constituency of the Woman's American Baptist Home Mission Society. Already eager inquiries are coming from various centers regarding the conditions of our treasury. Mrs. Emma C. Marshall, our treasurer, reports February 1, that the balance required by March 31, 1912, in order to close the year without a deficit, is \$104,186.14.

MARCH 31, IS AN IMPORTANT DATE

The books of the treasurer will be open until that time. Send in all money that you may have on hand now! Amounts, whether large or small, will be needed. Thousands of our Baptist women, the country over, are praying and working that success may attend the efforts made by them through the agency of our Society. God has granted us success. From one end of our vast field to the other the labors of the missionaries and matrons and the instruction of our teachers have been blessed to the salvation of immortal souls and the elevation of the homes of the people. Increased responsibility has come, however, with the attainment of the object desired. There must be advance from year to year in individual effort, in larger gifts and in devoted heroic sacrifice.

Now the board faces the closing of another fiscal year with a balance of \$104,186.14 to raise and only a few weeks remaining to bring receipts up to the budget. Our confidence is in the Lord who has led us thus far and in our reserve of devoted women upon whom we have relied so confidently from year to year. We are depending upon their tireless energy and dauntless spirit to rally their forces and send in the amount required.



Chautauqua Conference for 1912

A Home Mission Conference will again form part of the Chautauqua pro-

gram for 1912. The Conference will be under the direction of The Council of Women for Home Missions and the dates assigned to it are August 4-10. Mrs. D. B. Wells has been secured as the teacher of the Study Course and a series of lectures on the text-book, which will be of exceptional interest, is thereby assured. Mrs. Wells is already widely and favorably known throughout the middle west and the west as a teacher and lecturer, and her intellectual gifts and spiritual insight together with an unusual breadth of view, combine to make her lectures a mental stimulus and an incentive to increased devotion to service. The title of the text-book for 1912-1913 is *Utah, our Samaria*, by Rev. Bruce Kinney, for many years the superintendent of our Baptist work in Salt Lake City and now at the head of the Southwestern District of the American Baptist Home Mission Society. His personal knowledge of the Mormon church and of its aims and practices have enabled him to give us a text-book which is both illuminating and stirring. Further details of the Chautauqua Home Mission Conference will be given from month to month.



Winona Lake—June 25 to July 2

The eighth session of the Summer School of Missions under the auspices of the Interdenominational committees of the Central West, representing women's missionary boards, will be held at Winona Lake, Indiana, June 25th to July 2nd. Mrs. D. B. Wells, well known for her lectures on missionary subjects, will deliver the lectures on the Home Mission study book, *Mormonism*. It is hoped that Mrs. Helen Barrett Montgomery will give the lectures on the Foreign Mission study book, "China of Today." More detailed information will be given later. It is not too early for our leaders and the membership of our circles to plan to attend this great gathering of women interested in missions.

Announcement

Of the many blessings that have come to Christian women in recent years, one of the greatest is the wave of Mission Study that has flooded us with its beneficent influences. At Winona Lake, Indiana, an annual Summer School is conducted, where Mission Study of our Home and Foreign text-books is a prominent feature. Hundreds of missionary workers from all denominations gather there to receive instruction and inspiration for their work.

But these are only a small portion of the faithful representatives of the great cause of missions who need this instruction and would enjoy it, but are not able to attend the summer session. To bring some of these good things within their reach, the Interdenominational Committee of Home and Foreign Missions of the Central West has planned a series of Extension Conferences, which will bring to any city or locality a School of Missions in miniature.

The plan in brief is this: The Committee will agree to furnish for one week a lecturer who will speak on the current text-books of both Home and Foreign Missions. She will also give a series of Bible studies, if desired, and speak at a mass meeting on Sunday.

The expense of such a series of lectures will not exceed \$60.00, which can easily be met by the sale of tickets at a dollar each, for the course, or by apportionment among the churches participating. The lecture can then be thrown open to the public, thus securing a larger attendance. Where the missionary societies of several churches unite in such a gathering, its success is assured. It would be a great stimulus to the missionary interest in the community.

It is hoped that this plan will meet with a ready response. Further particulars regarding methods of conducting such a Conference and arrangements for dates, etc., may be had by addressing the Secretary of the Extension Conference Committee, Mrs. Johnston Myers, 4759 Lake Avenue, Chicago, Ill.

Can You Help Us?

We have exhausted our supply of the Annual Report and "From Ocean to Ocean." We should be glad to have a few more copies. Should directors or leaders of circles have a larger supply than they absolutely need for immediate use, we should be glad to have them at headquarters, 2969 Vernon Avenue, Chicago.



Text Book on Mormonism

The Council of Women for Home Missions has had its fourth annual meeting, and now has nine boards in its membership. Mrs. George W. Coleman is president. The committee on home mission study courses reports that over 28,000 copies of the year's study book, "Conservation of National Ideals," have been sold. For next year Rev. Bruce Kinney, our superintendent of missions in the southwest, is to write the study book on Mormonism.



REMEMBER THAT THIS IS THE
CRITICAL MONTH FINANCIALLY



Birthday Prayer Calendar for March

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

March 9—MISS DORCAS MCLEOD, missionary among Negroes, Brooklyn, New York. MRS. SARAH GERMANY, missionary among Negroes, New Orleans, Louisiana.

March 14—MISS ADELL MARTIN, missionary among Porto Ricans, Caguas, P. R.

March 16—MISS LYDE JENKINS, general worker, Penn. MRS. LOTTIE E. MERRILL, missionary among mining population, Deadwood, So. Dak.

March 17—MISS ANNA B. PHELPS, teacher, Mather School, Beaufort, S. Car.

March 18—MISS GABRIELLA JIMENEZ, missionary among Cubans, San Luis de Oriente, Cuba.

March 19—MRS. CORA EVERETT PETTUS, missionary among Negroes, Clarksville, Tenn.

IF YOUR GIFTS ARE TO COUNT NOW WHEN NEEDED, GIVE QUICKLY

March 20—MISS MARTHA TROECK, missionary among Germans at Ellis Island, N. Y.

March 21—MISS AUGUSTA STEWART, missionary among Slavic Races, Pittsburg, Pa. MISS ELLA BENNETT, missionary among Italians and Jews, New York City, N. Y.

March 23—MISS LINA HAGSTROME, missionary among Scandinavians, Oakland, Cal. MISS ANNA BRINKMAN, missionary among Germans, Cleveland, Ohio.

March 25—MISS DELFINA CAVAZOS, teacher, Monterey, Mexico. MRS. FLORA E. WOLFENDEN, matron, Benedict College, Columbia, So. Carolina.

March 26—MISS CHARLOTTE MURRAY, Shaw University, Raleigh, N. Car.

March 29—MISS MATTIE WALKER, matron, Baton Rouge Academy, Baton Rouge, La.

APRIL 2—SEÑORITA FRANCESCA SALAS, missionary among Mexicans, Aguas Calientes, Mexico.

April 3—MRS. AMAZA WILSON, missionary among Negroes, Beaumont, Texas.

April 5—MISS ELIZABETH CARR, missionary among Mill and Mining populations, Oak Hill, W. Va.

April 7—MISS MATTIE CURTIS, teacher, Mather School, Beaufort, S. Car.



PROGRAM FOR THE MARCH MEETING MISSION CIRCLE

Conservation of National Ideals

CHAPTER 5—NON-CHRISTIAN FAITHS IN AMERICA

Bible Lesson: Colossians 2:8-11; Isaiah 2:7-8; Jeremiah 2:11-13.

Prayer: (1) That Christians may be aroused to the great danger that threatens our national ideals through the indifference to religion and the rapidly increasing acceptance of non-Christian faiths among certain classes of our American people; (2) that Home Missions, the great agency for keeping our nation Christian, may receive in greater proportion the earnest prayers of God's people and gifts that will render it more effective in saving America for Christ.

OUTLINE

1. UN-CHRISTIAN

- (a) No religious affiliations.
- (b) Orthodox Hebrew.
- (c) Mormonism allied to Mohammedanism in its teaching of polygamy and the hereafter. (Text-book, page 134.)
- (d) Christian Science.
- (e) Spiritualism.

2. ANTI-CHRISTIAN

- (a) Opposed to all religions.

- (b) Some forms of Socialism.

- (c) Labor temples of extreme type.

- (d) Followers of Ingersol, Voltaire, Strauss, Renan and others who call themselves Free Thinkers.

3. NON-CHRISTIAN

- (a) Those who so far as Christ is concerned admit his Divinity but no more.

- (b) Includes the modern form of ancient creeds as Confucianism or Ethical Culture, Brahmanism or Vedantism, Buddhism or Theosophy, Parseeism or Sun Worship, Mohammedanism, or Bahaism and Babism, Modern Judaism, Worship of Isis.

SUGGESTIONS

The report of the Religious Census whose facts were gathered during 1906 and 1910, shows that the number of these creeds is increasing with alarming rapidity. It is said that in Chicago alone 68 different cults hold a service each Sunday. A school meeting regularly every Sunday afternoon gives instruction to over 400 children from a catechism of twenty pages, the first three questions of which are as follows:—

Question. Is there a God? Answer. There is no God.

Q. Is there such a thing as sin? A. Since there is no God there can be no such thing as sin.

Q. What is the chief purpose of man? A. To enjoy himself and get all he can for himself.

The Supreme Court of the United States has rendered a decision that ours is a Christian nation, and yet the un-Christian vote bars the reading of the Bible from the public schools and sets aside in many places the Christian observance of Sunday.

Glance at four creeds that are especially specious and dangerous because of their aggressive missionary work. These are Mormonism, Christian Science, Theosophy, and Bahaism or Babism. Many converts are being won for them every year, *converts who come from our evangelical churches*. Do you catch the significance of these words? Is it not clearly the duty of Christians to understand wherein lies the falsity and speciousness of these teachings?

MORMONISM.—What is it? A close study reveals offenses against patriotism and morality. It is also guilty of heathenism, insult to God and our Lord Jesus Christ, and the deification of man. Were the doctrine of polygamy the only criminal teaching, it were bad enough as all will acknowledge, but the teaching of the Mormon church in regard to the nature of God, the life and deeds of Jesus Christ and the character of

the Holy Spirit are infamous beyond our farthest conception. (See "Articles of Faith of the Latter Day Saints with Mormon Explanations" and "Ten Reasons Why." Price 1 cent each.)

While polygamy is veiled in the verbal teaching of the Mormon missionaries when seeking converts, it is actually a very strong branch of a tree that has its tap-root in all that is diabolical. Secure if possible a copy of the "Book of Mormon and Covenants" and with the aid of the leaflets mentioned above study their meaning. Why are we so far behind Germany in toleration of this hierarchy in our country? Is it true that the law passed by the authorities of that empire forbidding their missionary activity suggests a keener appreciation of the menace to home and family than we entertain? (Senator Cannon's articles in *Everybody's*, 1911, should be read carefully in connection with this study.)

CHRISTIAN SCIENCE. Buddhism wearing another face and assuming modern phraseology, but like its prototype denying sin, the need of a Saviour, the hope of a future and substituting a human interpretation for God and His Word. While it presents a much more desirable exterior than Mormonism it is nevertheless as dangerous in its claims.

THEOSOPHY. A reform movement in Brahmanism and Hinduism, has a stormy history. It professes three objects; to establish a universal brotherhood of humanity, to study the Aryan Scripture and Asiatic literature, to investigate the mysteries of nature and the psychic powers of man. It believes that the ancient pundits of India are still living from whom all wisdom may be obtained; in reincarnation, astral life; in a gradual evolution towards a perfection of character which is finally merged into the great universal spirit.

BHAISM OF BABISM is a modern form of Mohammedanism, introduced into this country during the World's Parliament of Religions and having its present center at Green Acre, Maine. Reincarnation is its chief tenet and search for ancient wisdom with its worship of Krishna.

CHRISTIANITY. Is superhuman or divine in origin. Christ said, "I and the Father are one;" "This commandment have I received of my Father." Christianity gives a definite promise of life here and hereafter. "I am come that ye might have life and that ye might have it more abundantly," said Jesus.

Christianity is tender and solicitous—is saving in its attitude toward the sinner. "The Son of Man came to seek and to save that which is lost." Only in Christianity

does a Saviour stand at the door of the heart and knock, waiting with infinite love and patience until admitted. Only in Christianity is rest proffered to the weary and heavy laden. Only here can we have the close companionship of the Comforter and the blessed fellowship of Omnipotent Christ.

Evidences of Christianity are all about us—they lie in the cleansed heart, the transfigured life, the transformed home—multitudes testify to the power of the Christ who sought and who saved.

Said a man after eleven years of residence in India when asked concerning "Comparative Religions": "There is no comparison—no adequate basis upon which to reckon—there is but one incomparable belief and that in the Lord Jesus Christ our Lord and Saviour."

QUESTIONS ON THE TEXT

1. Why should Christianity be regarded as incomparable and not be classed as one of the many?
2. In what three particulars do the new faiths differ from our Christianity?
3. How many of the ten great religions are found in our own country in their original form? What is the modern form of each?
4. How does the Mormon Church make so many converts?
5. Who introduced Theosophy to the United States and what was its early history?
6. What is the object of Vedantism?
7. Who is really worshiped at Los Angeles, Krishna or Christ?
8. What must be the claim for Jesus Christ if we rightly understand Christianity?

SUGGESTED LITERATURE ON THIS CHAPTER

MORMONS

- Articles of Faith of the Latter Day Saints. 1 cent.
 A Railroad Experience in Utah. 2 cents.
 A Story of Utah. 1 cent.
 Condition of Mormon Children. 2 cents.
 From Within One Heart (story). 2 cents.
 Ten Reasons. 1 cent.
 The Peril of Mormonism. 1 cent.
 The Third Wife (story). 3 cents.
 Why Women Enter Polygamy. 1 cent.
 The Life of a Mormon Girl. 2 cents.
 Non-Christian Religion in America. Mrs. J. K. Wilson. 2 cents.
 Heathen Invasion in America. (Reprint from Hampton-Columbian, October 1911.) 3 cents.
 Send to Literature Department, 2969 Vernon Avenue, Chicago.

LIST SUGGESTED BY PUBLICATION COMMITTEE
OF THE COUNCIL OF WOMEN FOR HOME
MISSIONS

MORMONISM

"By Order of the Prophet," a story of the work of Mormon Missionaries. Alfred H. Henry. Revell Publishing Company, New York City. 65 cents.

"The Mormons." Samuel E. Wishard, D.D.

"The Story of the Mormons." Wm. Alexander Lynn.

"Inside of Mormonism."

"Articles of Faith."

THEOSOPHY

"Key to Theosophy." Madam Blavatsky.

Point Loma Literature.

General Theosophic Literature.

American Section Theosophical Society,
103 State St., Chicago, Ill.

BUDDHISM AND BRAHMANISM

"The Little Green God: A Story." Caroline Atwater Mason. Revell Publishing Company. 75 cents.

"Ten Great Religions of the World." Freeman Clark.

"Reports of the Edinburgh Conference."

"The Light of the World." Dr. Robert E. Speer. (Text-book Woman's Foreign Missionary Societies. 37 cents.)

VEDANTISM

"Vedantism." Max Muller.



New Directors

CALIFORNIA — *Santa Barbara Association*, Miss Cora J. Gridley, 119 W. Mission St., Santa Barbara.

MASSACHUSETTS — *Westfield Association*, Mrs. Josie Chase Porterfield, 151 Beach St., Holyoke.

MINNESOTA — *Twin City Association*, Mrs. D. D. Smith, 818 Goodrich Ave., St. Paul.

NEW YORK — *Onondaga Association*, (Y. W. & Ch.), Mrs. Everett Purington, 1409 Madison St., Syracuse.

WASHINGTON — *Columbia Association*, Mrs. C. W. Gilbert, North Yakima.



Assistant State Director

MASSACHUSETTS (Eastern) — Mrs. Artemas B. Upham, 66 Greenleaf St., Malden.



Wants of Missionaries

INDIANS

MISS JOAN SAUNDERS, Murrow Indian Orphanage (freight and express), *Muskogee*, (P. O.) *Bacone, Okla.*, — Scraps of linen, lace and rugs.

MISS BLANCHE SIM, *Wyola, Mont.*, — Raffia, and reeds.

MISS MAUD EDWARDS, *Lodge Grass, Mont.*, — Reed and raffia (all colors).

MISS MARY A. BROWN, *Watonga, Okla.*, — Picture rolls and prick card material.

MRS. GEORGE TOPPING, (P. O.) *Saddle Mountain* (freight and express) *Mountain View, Okla.*, — Quilt material.

MISS ABIGAIL JOHNSON, (P. O.) *Polacca*, (freight & express) *Winslow, Ariz.*, — Patchwork, thread and calico.

MISS LILLIE R. CORWIN, 91 Bell St., *Reno, Nevada*, — Folding chairs and organ for new building.

MEXICANS

MISS MARIE MENDOSA, la de Mexico No. 22, *San Luis Potosi, Mexico*, — Old Sunday School picture rolls.

NEGROES

MRS. DARTHULA GHEE, 719 S. First St., *Clarks-ville, Tenn.*, — Table linen, towels, men and boys' shoes.

MISS CORA E. PETTUS, 404 Marion St., *Clarks-ville, Tenn.*, — Clothing, shoes.

MISS REBECCA J. CARTER, 322 N. Wood St., *Chicago, Ill.*, — Children's clothing, sewing school supplies.

MISS M. EVA RICHARDSON, 1703 Monroe St., *Vicksburg, Miss.*, — Clothing.

MISS ELLA M. VARIAN, 1703 Monroe St., *Vicksburg, Miss.*, — Clothing, shoes.

MISS ESTELLA FREEMAN, 121 Polock St., *New Bern, N. C.*, — Bedding, tracts, patchwork.

MISS CARRIE E. WAUGH, *James City, N. C.*, — Patchwork, second hand clothing, tracts, Bibles.

MISS R. A. WILLIAMS, *James City, N. C.*, — Basted garments.

MRS. A. E. READ, Tidewater Institute, *Cheriton, Va.*, — Gospel hymn books, sheets, pillow cases, clothing for boys and girls.

MRS. BELLE C. MEBANE, 814 London St., *Portsmouth, Va.*, — Clothing, shoes or bed linen.

MRS. S. A. MIAL, 435 N. Salisbury St., *Raleigh, N. C.*, — Clothing, shoes.

MISS HENRIETTA L. BEDGOOD, Dermott Academy, *Dermott, Ark.*, — Bedding, curtains, shades, towels.

MISS R. V. JONES, Waters Normal Institute, *Winton, N. C.*, — Sheets, pillows cases, quilts, blankets.

MISS M. T. WILLIAMS, Waters Normal Institute, *Winton, N. C.*, — Piano.

MISS ESTHER C. THACKER, Thompson Institute, *Lumberton, N. C.*, — Clothes for boys and girls, sheets, pillow cases, table cloths, napkins, basted garments for sewing class, quilt pieces, rugs.

MISS CARRIE V. DYER, Hartshorn Memorial College, *Richmond, Va.*, — Good books for library.

MRS. FLORA E. WOLFENDEN, Benedict College, *Columbia, S. C.*, — Old strips of carpet, thread, material for braiding rugs, table covers three feet or more square, colored yarn.

SCANDINAVIANS

MISS SIGRID EDQUIST, *Grafton, N. D.*, — Cotton goods, quilt blocks, white goods or any material for Industrial school.

MISS ALMA WALLIN, 408 E. A. St., *Iron Mountain, Mich.*, — Needles, thread, (50 & 60 white), prick cards, goods for pillow cases and towels to be hemstitched.

SLAVIC RACES

MISS NATANA CLYDE, 2110 Quindaro Blvd., *Kansas City, Kan.*, — Clothing for women and children.

MRS. ANNA G. MURDOCH, 499 Grand View St., *Los Angeles, Cal.*, — Material for Industrial School, thread, needles, thimbles, work bags, basted handkerchiefs, petticoats, aprons, infant garments, etc.



A Book Review Program (Concluded.)

Shall we glance at John G. Paton's life as told by his brother, the Rev. James Paton? Rapidly sketching his account of the dear old home in Scotland, his school-days, his work in his father's hosiery shop, his teaching a country school and the various steps leading up to his experiences as a missionary in the New Hebrides. "The Sinking of the Well," pages 331-336, is not the only good story found within the covers of the book. In Chapter 23, entitled "Building and Printing for God," will be found one of the most thrilling experiences recorded within the realm of missionary literature. It begins thus: "Yet dangers darkened around me. One day while toiling away at my house, the war Chief and his brother with a large force of armed men, surrounded the plot where I was working. They all had muskets besides their own native weapons. They watched me for sometime in silence and then every man leveled a musket straight at my head." But I am telling it and that is not fair. This should be given in the language of the book, *not read*—but related graphically.

"A Heathen Dance and a Sham Fight" is another fine story, Chapter 24, pp. 116-120. "The Defying of Nahak" is found on pp. 126-130 and surpasses any hair-raising incident in fiction. It will be hugely enjoyed by the boys for its blood-curdling possibilities. Do not omit in the delineation, "The Last Awful Night" in Chapter 41. In Chapter 64 is an amusing incident of "Nelwang's Elopement" and the appearance of the bride and groom at church. "The Old Chief's Sermon," pp. 340-341, shows the strong influence of the missionary among these former cannibals, which is further emphasized by subsequent incidents.

Let us turn to another interesting historical character—this time a Baptist whom all the world delights to honor.

This is the year we should study Dr. Adoniram Judson's life. On the 6th day of February, 1812, this noble heroic missionary was ordained to the Gospel ministry. On the 19th of February, 1812, he and his lovely young wife, Ann Hasseltine Judson sailed for Calcutta, India. As Baptist Juniors you should know intimately the facts surrounding the life of Dr. Judson. His son, Edward Judson, D. D., of New York City, has written a most interesting life of his father. On pages 266-268, 274, 277, 279, are incidents that are capable of fine delineation. Do not omit the item of saving the Burmese Bible. I wonder how many Juniors know how this was done? Wonderful, wasn't it? The book is full of just such remarkable incidents.

Do not fail to make a great deal of the reception given to the Burmese Commissioners in the English Camp, at which Dr. and Mrs. Judson were guests of honor. Describe the pomp and magnificence. Depict the scene of festivity with the profusion of gold and crimson, and fluttering banners which is most pleasing to the Oriental eye, the arrival of the dinner hour, the company marching in couples, to the music of the bands, toward the tables, led by the general who walked alone. Tell how as they came opposite the tent with the veranda before it, the music suddenly ceased, the procession halted and while the wondering Burmans turned their eager eyes in every direction, doubtful as to what would happen next, the general entered the tent. He soon reappeared with a lady on his arm whom he seated at his right hand. Bring out the consternation of the Burmese officials.

I shall be glad to know how the Juniors succeed in giving these programs. Let me have your suggestions and bright ideas. They will help some one else undoubtedly.

FRANCES M. SCHUYLER.



Prayer and Missionary Power

At the Conference of Foreign Missions Boards of North America, January 10-12, the relation of prayer to missionary work was emphasized in several addresses, notably in one by the Rev. Dr. R. P. Mackay of Canada, who was subsequently elected chairman of the Conference. A resolution on the same subject was also introduced by Rev. A. E. Armstrong, another Canadian. This call to prayer from Canada is one to which the churches of America and throughout the world will gladly respond, seeking fresh enduement as disciples under orders to go and teach all nations.

The secretary of the Conference was instructed to convey in a special letter to the missionary boards the sense of this representative gathering, that the greatest need in the church today, in view of the conditions affecting its missionary operations, is *the need of prayer*. The Conference would urge that the missionary cause should be so presented to the churches and to individuals that prayer may appear the essential, constant and dominant factor in awakening and sustaining any and all missionary effort. At this particular time in the history of missions the temptation to rely upon organization and strategy rather than upon the guidance of the Holy Spirit is a real danger.

In making this request it was the thought of the Conference that each board should, in the ordinary cultivation of its constituency, keep in the foreground the idea which was expressed in the Minute of the Conference, that "*the supreme need of our time is a wider and deeper life of prayer as the chief means of missionary power.*" We must commune with Him in order to communicate Him.

The Indirect Results of China's Crisis

How intricate the interrelations are between countries and conditions. The revolution in China, for example, has upset the trade in cottons in South China in unexpected ways, according to the consular reports. Not only has the demand decreased, but the nature of what demand is left has been changed. Trading has nearly ceased in some ports. Owing to disorders in the interior boatmen will not contract to carry yarn or similar valuable goods, since the valuable cargo attracts the pirates and robbers infesting the interior.

Then there has been a notable change in the character of the trade remaining, owing to change in Chinese dress. This is said to have been far more extensive than had been anticipated, and it seems probable that Chinese trade in cottons will never be exactly of the sort it has been. Thousands of Chinese in the open ports have not only done away with their queues, but have turned to foreign dress. The great mass of the Chinese business men in the interior in touch with foreigners have modified the characteristic Chinese clothing so as to appear semi-foreign in style. The long coat or gown is now being cut short—about the length of an ordinary sack business coat in America; and this style is being more and more adopted. The nature of the cloth used is being modified even more radically than the style. An extraordinary demand has sprung up in the open ports for woollens and for cotton goods manufactured in imitation of woollens. Goods approximating the clothing of foreign men are in surprising demand. This change is regarded by Chinese traders as permanent. The change is in favor of American cotton interests.



A FAITHFUL NATIVE WORKER

After thirty years or more of faithful service to the mission, Robi, the Assamese teacher and postmaster at Impur, has died, leaving a widow and four small children. As a young convert he labored for many years preaching the gospel to his countrymen in the plains; then he was sent as a missionary to the Nagas. The Assamese as Christians are often weak and wavering in their faith, but he displayed unusual firmness of character. He was a steady, reliable and indefatigable worker, toiling early and late. It was a joy to him to be able to serve his Master though the financial reward was small.

MEDICAL MISSIONARY CONFERENCE

On January 2nd to 5th the Medical Missionary Conference held its fourth annual meeting under the auspices of the American Medical Missionary Board at the Sanitarium in Battle Creek, Mich. Dr. Lemuel C. Barnes presided over the conference, which was well attended and led to very helpful results.

A KINDLY REBELLION

New China is but a very young child as yet, but even in its cradle it is learning the lesson of heaping coals of fire on its enemies' heads. One Sunday morning, not long ago, our missionaries at Chaochowfu were awakened by the sound of firing and hastening to their windows, they soon observed that an attack was being made on the yamen. Bombs thrown over the walls exploded and set fire to the buildings inside, but the soldiers within kept up a steady fire as long as their ammunition lasted and the rebels returned the compliment in kind. Little harm was done, however, and few were killed on either side; but at length the soldiers had no more ammunition and the rebels ordered them to throw down their guns and come out of the blazing building. Then new China showed its character by

giving the soldiers their option of joining the rebels or returning to their homes. Naturally enough they preferred to go home, so their queues were cut off, then they were given a good breakfast and money to aid them in reaching their homes. You know the old proverb, "Train up a child in the way he should go and when he is old he will not depart from it." We venture to prophesy that with such a start, new China will make a noble man, worthy of a good seat in the parliament of nations.

RESULTS AT WASEDA UNIVERSITY

Results of the work done by the dormitory opened in October for students of Waseda University at Tokyo, Japan, are already shown by the baptism of two young men. That there is an interest in religious things among the young residents of the dormitory is evident from the fact that they are the most regular attendants at the meetings of the University Young Men's Christian Association, a voluntary association among the Christian students of Waseda for purposes of inspiration and Christian work. A young man, musical, athletic and a good mixer among these Japanese students would have unexcelled opportunities for Christian work.

CONVERTS AMONG THE CHINS

Encouraging reports have been received of the work of the native teachers in the village schools in the Chin Hills, Burma. The work is difficult because the government pays boys to study in the government schools, while no subsidy is paid students in the mission schools. But the mission schools are extending their influence steadily if slowly, and in the times of greatest discouragement there are always inspiring events. For years a teacher had labored faithfully in a small village but with no visible results, when recently five of the young men he had taught presented themselves for baptism.

THE ABSURDITY OF IT

Dr. Arthur J. Brown, one of the Presbyterian Foreign Mission Secretaries, in speaking of the shame of perpetuating in foreign lands distinctions which mean unnecessary division, says: "How ridiculous it all is can be seen when one thinks of a Dutch Reformed Chinese Church!"

IN CAMP IN THE DAPHLA HILLS

The Reference Committee having recommended that I look into the Daphla situation, I am planning to start out for that special work. Mr. R. Thompson, the English official whose wish to have our society undertake the work for the Daphlas was communicated to the rooms, has invited me to join his camp among the Daphlas inside of British territory. He is at present not allowed to go outside up into the Daphla Hills, and it is probable that we shall not be able to go outside this cold season. But my work of coming into contact with the people, looking into their language for the purpose of comparing it with the Miri and Abor, can, to quite a large extent at least, be done on the plains among the villages there and by meeting with those who come down out of the hills to trade. It is my plan to stay out in camp some two months among the Daphlas and Miris in the territory adjacent to the Daphla Hills.—L. W. B. JACKMAN, Sadiya, Assam.



Short Lives that Count

The following touching letter was received just before Christmas by Dr. J. Y. Aitchison, Joint District Secretary of the Lake District, and we are glad he secured permission for its publication, as it cannot fail to do good.

"We are sending you \$5.30 to be used for foreign missions. This money was saved a few cents at a time by our little boy, Wallace, whom last summer Jesus called to live with Him. Wallace was seven and a half years old when he left us. From his babyhood he had been such a devoted lover of Jesus and was so much interested in missions that we knew it would be his desire that his savings be used to carry the gospel to some little children who have not

had the opportunity that he had to know and love Jesus. We hope that this little offering may do as much good for those who do not know of the love of the Savior as his beautiful little life of devotion to Jesus has done among us at home."



Farewell Meeting to an Indian Christian Doctor

An event of no usual significance took place here this week in connection with the sending off of the Local Fund Hospital Assistant, Dr. J. J. Christian, who has been transferred after nine years' service in this place. Permission was obtained by a Hindu gentleman from the Surgeon General to hold a private gathering to bid Dr. Christian farewell. Accordingly notice was given to friends to gather in the *Christian Herald* Gospel Hall one early morning. It was a cosmopolitan gathering. Hindus of all castes were most in evidence. The missionary of the station, the teachers and students of the Training School, some school children and a small crowd of villagers were there. A prominent lawyer of the place was voted to the chair and opportunity was then given for different ones to express their feelings regarding our guest of honor, Dr. Christian.

The tributes paid to him were profuse and sincere. One gentleman said: "Dr. Christian saved my wife. If it had not been for him she would not be living today. He treated her like a daughter. He is always so sympathetic towards all the members of the family that we look upon him as a grandfather. Our children speak of him as *Tata* (grandfather). When they won't take any other medicine they will always take *Tata's* medicines." Another said: "Dr. Christian has done yeoman service in this place. His sympathy with suffering patients is very great, yet he always is calm and undisturbed even in the midst of very serious and critical diseases. He deserves the name of Christian. He is a Christian in spirit. He follows Christ in his love and sympathy for the poor. Just as Christ healed the blind and the leper, so Dr. Christian is the friend of the poor."

The reference to his being a Christian, "a worthy follower of Christ," was repeated by another speaker. One gentleman spoke on

behalf of the people living in the poor hamlets in the neighborhood of Bapatla, who in time of cholera especially, had found a friend in Dr. Christian, who was the only one able to comfort their panic-stricken hearts.

The words I have quoted above are all from non-Christians, who had quite of their own accord gotten up this meeting to honor a Christian gentleman, who had won his way into their hearts and homes by his honest and sympathetic toil. Although this is only a small dispensary, Dr. Christian treated last year over 28,000 cases. He usually sees 175 patients daily. His work is spoken of for many miles around. Though not a Baptist he was a faithful attendant at the Baptist church services, the only church in the place. — Rev. HENRY HUIZINGA, *Bapatla, Ongole*, Sept. 21.

In Darkest Panay

A moving in the Philippines is calculated to bring to the participants about all the experience they want, especially when you must move into an old Filipino house that had not been cleaned for ages; but I venture to say that few moves were attended with such an experience as befel us. We dreaded moving, especially the scrubbing and white-washing always necessary. We dreaded even the search for a house and put it off till the last hour, then went at it with all our might. Only three houses could be found in town. One we ruled out on account of the proximity of the back yards of half a dozen native shacks. Another which we wanted very much was under the control indirectly of the bishop and when he heard of our attempts he put an end to the bargain. We were compelled to put up with the other with all its objections. When we went to look it over, what do you imagine we found? Securely fastened to the south wall of the largest of the three bedrooms was a large idol, the size of an average man. On a small table at the foot of this idol were sixteen smaller idols about a foot high. The larger one was quite commonly adorned, while the smaller ones were gaily decorated in gold, silver and brass and kept under large oval glasses. But these were not all. When the owner wanted to reserve two rooms down-stairs I became curious and made an investigation. The room under the stair-

way contained three more large idols in various stages of dissolution and one corner in the room under the old kitchen was filled with arms, legs, heads and bodies piled in all kinds of confusion, reminding one of the bone piles in the average cemetery here.

Upon making inquiry I found that these idols had been made long ago in Spanish times in a special idol factory in Manila. Formerly all the big ones were in the room up-stairs, but the little metal ones had of late years replaced the broken ones in the store-rooms, thus taking up less room, and permitting the chapel to be used as a bedroom also. The little ones had cost about forty dollars, while formerly the group of large wooden ones had cost nearly a thousand dollars.

Are you wondering what sort of heathen these people are that such conditions can be found in Jaro, one of the principal cities of the Islands; Jaro that has long boasted two academies; Jaro that is the center of Catholic influence in the Visayas, being the bishop's town; Jaro, where Protestant work was first begun and from where it has spread all over the Province?

This house, built about a century ago, belongs to one of the most respectable families in Jaro, and in old Spanish times, one of the most influential and most wealthy. Today, though quite poor, they belong to the ruling class of the Islands, and I should say are a pretty fair type of that class which is clamoring so vociferously for independence, and to whom many in the States are just as anxious to grant it. No, they are not heathen at all, but among the most intelligent and enlightened of Jaro. These idols to whom they bow down, and whom they worship before the Creator of all the Universe, these are not idols at all. The large one on the wall is an image of Christ on the cross crowned with the thorns. The others represented the twelve Apostles and four angels. At what infinite pains and cost and with what splendid aptness did the Catholic church proceed in teaching these people that "God was a Spirit, and that they who worship him must worship him in spirit and in truth!" And I have failed to see any improvement under the present American bishop. — A. E. BIGELOW, *Jaro, P.I.*

COURSE IN PHONETICS HELPS NEW MISSIONARIES

We arrived safely in Rangoon and were glad to find that we were designated to Sandoway. At the wharf in Rangoon we received a hearty welcome from the missionaries who were there to meet us. Before coming to our station we spent a very pleasant week in the home of Dr. and Mrs. Thomas in Insein. Sandoway appeals to us in several ways; it is a needy field, near the sea and surrounded by beautiful hills. We have begun the study of the Burmese language and find it very interesting. Our week of phonetics with Mr. Cummings was very helpful, for he taught us all the difficult sounds that we have so far found in the language.—S. C. SONNICHSEN, Sandoway, Burma.

DR. WITTER'S RETURN TO BURMA

The *Watchman* says: Rev. W. E. Witter has been reappointed a missionary of the Baptist Foreign Mission Society. Dr. Witter has been detained in America all these years by the ill-health of Mrs. Witter. Now that she has gone before to the heavenly home Dr. Witter proposes to devote his remaining years to the service to which he and his devoted and talented wife gave themselves in their youth. We agree with Judge Lewis that this is the most heart-stirring example of missionary devotion of recent years. Dr. Witter's son, who is now pursuing postgraduate studies at the Newton Theological Institution, also expects to go to the mission field next fall.



Missionary Personals

The resignation of Miss Helen H. Fielden of Swatow, South China, on account of ill-health has been accepted by the Board of Managers and will take effect on her arrival in this country. Miss Fielden was recommended by the Woman's Society, and was appointed in the early part of 1908. She sailed in the fall of that year and was assigned to Kiating, West China, but was later transferred to Swatow, the station where she was located at the time of the resignation.

On December 9, 1911, Rev. Eric Lund,

of Iloilo, Philippine Islands, and his native helpers completed the translation of the Old Testament into Panayan. Mr. Lund has rare abilities as a linguist and is the most prominent translator in the Philippine Islands. He has already translated the New Testament into two dialects of Visayan—Panayan and Cebuan—and desires to add to these a translation into a third dialect, Samarenayo. His translations of the New Testament into Cebuan and Panayan have been highly commended and are used by all denominations working in these dialects. Aside from Bible translations Mr. Lund has also been very active, writing pamphlets, translating hymns, etc., into Panayan, Cebuan, Samarenayo, Tagalog, Ilocano and Spanish.

After a comparatively short period of work at his chosen vocation, Rev. Herman W. B. Joorman died January 30, 1912, at West Creek, New Jersey. Mr. Joorman and his wife sailed for the first time in the fall of 1901 to Burma. They were assigned to Sandoway for work among the Chinese, but in 1903 were transferred to Thayetmyo. In 1906 they visited Germany, Mr. Joorman's native land, in order that he might receive needed medical attention, but returned to their work the following year. Because of continued ill-health he was compelled to return to this country in 1910, much to his regret. He has left a wife and three young children. He was still a young man when stricken with fatal disease.



Foreign Missionary Record

SAILED

Anthony Parsons, M.D., and Mrs. Parsons, from Boston, December 30, 1911, for England.

ARRIVED

Rev. J. S. Adams and Mrs. Adams, from Hanyang, Central China, at Boston, January 23.
Rev. C. B. Antisdell and Mrs. Antisdell, from Kengtung, Burma, at New York, January 24.
Rev. I. Brooks Clark, Mrs. Clark and three children, from Suifu, West China, at Rochester, N. Y., December 21.
Rev. J. P. Davies, Mrs. Davies and two children, from Kiating, West China, at San Francisco, January 13.
Rev. Robert Harper, M.D., Mrs. Harper and child, from Kengtung, Burma, at New York, January 24.
A. Sims, M.D., from Maladi, Africa, at Antwerp, Belgium, December 27.

BORN

To Rev. J. Herbert Cope and Mrs. Cope, of Haka, Burma, a son, November 26.



THE OREGON MISSION FORCE

In Oregon for the last year we have had 45 missionaries serving 52 churches and 18 outstations, besides doing much evangelistic and inspirational work. During the next year 65 workers of various kinds are needed in order to render the service which God has placed before us.

COLORADO FORWARD MOVEMENT

The Colorado Baptists, under the leadership of Rev. W. C. King, General Missionary, are engaged in a forward movement. Last year there was a gain of nineteen per cent. in the number of churches and five per cent. in the membership; twenty-five per cent. in the state missionary offerings for churches, and thirty-one per cent. in the total receipts for state missions. The co-operative work of the Home Mission Society is very fruitful, and there are at present 13,661 Baptists in the membership of the 120 churches.

EVANGELISM AT LODGE GRASS

After a recent visit at the Lodge Grass Mission Station, Dr. Barnes wrote: The happiest part of the visit was turning the "palaver" with the Indians at Lodge Grass and Wyola into a positive evangelistic service. Three of the younger Indians at Lodge Grass and two at Wyola shook hands with me to seal their verbal promise to start on the "Jesus Road." One of them at Wyola is the superintendent of Government Ditch Work, and impresses one as a man of genuine moral earnestness as well as decided ability. He knows English so completely that there is no doubt about his understanding what we meant. He has been near the Kingdom for a long time, and we earnestly hope actually entered it when he promised us to do so. White Mouth, our missionary helper, wanted to pitch a tent near our Lodge Grass schoolhouse and live there this winter so as to have

his two boys, nine and sixteen, live at home while attending school. We agreed to try it for three months. It was touching to see his devotion to his children. He would rather live in a tent and travel thirty miles over the bleak mountains to preach at his mission station this winter if he could only have his children at home while they were attending school.

A LINGUISTIC SUPERINTENDENT

When one of our superintendents of foreign speaking peoples, Rev. James M. Bruce, last visited the Hungarian church in Buffalo, he began his address in English. Judging, however, from the appearance of the people that very few understood what he was saying, he inquired how many were able to understand the German language. Twelve out of the large congregation responded by uplifted hands. He then inquired if any one who understood German would undertake to be an interpreter for the Hungarians present who could not understand German. A member of the church immediately volunteered this service, and the gifted superintendent of the Home Mission Society then proceeded to preach a sermon in German. Mr. Bruce preaches in German, Italian, French and English, and conducts conferences and an extensive correspondence in these various tongues.

A BIT OF HISTORY WITH A MORAL

The Bryan Station Baptist Church, five miles northeast of Lexington, Ky., divided on the question of missions, and became two congregations, one missionary and the other anti-missionary. They agreed to divide the house and the time; the missionary element took the north side and two Sundays in the month, and the antis took the south side of the house and two Sundays. Things went on very well, the missionary side growing stronger and the antis growing weaker, till the house needed a new roof and other repairs. The

missionaries endeavored to get their anti brethren to join them in repairing the house, but the antis were growing constantly fewer in number, and would not join in the repairs, till at last the missionary branch covered and repaired one side of the house; and thus it stood for years with a good tin roof on one side and an old, leaky shingle roof on the other. Finally, as the antis had grown so few as hardly to meet at all, the missionaries, in sheer self-defense, to save the house, covered the other side of the roof and otherwise improved the house. Now the antis are all gone; the last member, a grandniece of the great Dudley, passed away last spring, while the missionaries have a good, active congregation. The spirit of missions and the opposite made the difference.

A BAPTIST MISSION IN THE HOUSE WHERE
PRESIDENT BENITO JUAREZ LIVED

Rev. George H. Brewer, writing of a recent visit to Oaxaca, gives the following interesting incident: We were obliged to give up our former house on Nov. 1st, because the owner has moved into town and demanded his house. We sought everywhere for a suitable house at a more moderate rent, but could find nothing suitable for less. I may say that the house we have secured is within one block of the Cathedral or central plaza, a most magnificent place for our mission. The house is large and we may be able to rent a few rooms later on and recover a part of the rent. It is the same house which the great reform president, Benito Juarez, occupied when he was governor of Oaxaca and when he framed the famous reform laws. There is a large brass plate on one of the side walls outside, put there by the government, stating that Juarez once lived in this house.

AN ADMIRABLE BOOK FOR ITS PURPOSE

We gladly print this note from Rev. James M. Bruce, seconding all he says:

"I hope you have seen, and appreciated, the little book entitled *Early Stories and Songs*, prepared by Mrs. Mary Clark Barnes to assist foreigners in learning English. It is certainly of much value.

The directions given for its use by teachers are of an admirable simplicity. They could be followed by any person of average intelligence. It will be generally admitted that the Bible is the best of English text books; but Mrs. Barnes has had it supplies into the form of a practical elementary manual. Nothing could be better adapted for classes in churches that wish to reach and serve our immigrant populations."



Joint Committee Conference

The Joint Committee of the Northern and Southern Baptist Conventions appointed to confer concerning relations in New Mexico and other matters held an important meeting at Hot Springs, Arkansas, Jan. 24th, with sixteen of the eighteen members present. The spirit was most fraternal and the desire to secure unity throughout the denomination was keen. It was felt that real progress had been made in dispelling unfortunate misunderstandings that may have existed. A plan for the settlement of difficulties in New Mexico was approved, and will be presented at the next meetings of the two conventions. A general statement was also adopted embodying organizing principles, principles of comity, and suggestions for the application of these principles. If the conventions approve the committee's findings and platform, the committee will have rendered the denomination and the Christian interests of the world at large a notable service.



George Sale, D. D.

The Negro race has had no truer or more devoted friend in this country than Rev. George Sale, D. D., whose death at the age of fifty-four years occurred in New York, January 22d, at St. Luke's Hospital, where he had been under treatment for several months. His self-sacrificing interest was proved by many years of service as president of Atlantic Baptist College, a position in which he did a large constructive work. To this institution he gave the best years of his life. He not only made the school one of the best, and sent out hundreds of young colored men

to preach and teach among their people, but by his character and worth he won the respect and affection of the best white people of the South. He left the College to become the superintendent of the Home Mission Society's school work, and was engaged in that congenial service when stricken with disease last summer.

Dr. Sale was a firm believer in the Negro's rights as a citizen. He was also a wise adviser and friend, having the confidence of both blacks and whites. He also rendered valuable service to Spelman Seminary, which is neighbor to the College. He was an able writer and speaker, and was thoroughly familiar with the race problems. Keeping his home in Atlanta, he was in direct touch with the interests most closely involved. His death is a serious loss to the Home Mission Society and the denomination, and he will be sincerely mourned by a large number of people whose lives have been blessed by his personality and work. We join in sympathy to the bereaved wife and children.

✦

Spanish Work in Southern California

Rev. J. F. Watson, Corresponding Secretary of the Convention, writes: Rev. and Mrs. Troyer, since the first month of their employment, have given practically their whole time, so far as the Mexican work is concerned, to a station just east of the city limits in Los Angeles, where a good work has been built up. The Sunday school has an attendance of from sixty to seventy, and at the preaching services there is a congregation of from thirty to fifty.

Besides Mr. and Mrs. Troyer there have been two or three other workers giving almost their entire time to this one station. Friends supplied the funds for two workers during the summer months. Now the Woman's Home Mission Society has appointed a worker at Los Angeles for the Spanish-speaking people, and she is giving her time to this station likewise. We expect that there will be a permanent work with prospects of good results at this mission.

Mr. and Mrs. Troyer have spent a few days at several different times at Santa

Barbara, and were able to revive the old Spanish work in that place. The Baptist church of the city took a special interest in their visits, and enabled our Board to employ a Spanish worker and his wife to take charge of the work in their community. This effort promises well, and already a large interest is created.

Two or three other points have been investigated, and we believe stations may be opened up in several other communities as soon as our missionaries can give definite attention to them.

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Home Mission Campaign

Please note that all Sunday school supplies for the Home Mission Campaign that culminates with the Easter Concert should be secured from your District Secretary of the American Baptist Home Mission Society.

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Some Statistics

According to Dr. H. K. Carroll's figures, the denominations with more than a million members report as follows for 1911: Roman Catholic, 12,556,612; Methodist Episcopal, 3,234,822; Regular Baptist (South), 2,304,724; Methodist (South), 1,892,454; Baptist (colored), 1,799,222; Presbyterian (Northern), 1,340,310; Disciples, 1,308,116; Regular Baptist (North), 1,211,426. The Episcopalians are credited with 947,320; Congregationalists, 741,400. The year showed a gain of 2,800 churches and 600,000 members over 1910, but not much reliance can be placed upon the figures. We should like to know how the Northern Baptist total of 1,211,426 was made up.

✦

Men and Religion Movement

Rochester, N. Y., had an audience of 900 men at the opening meeting of the Men and Religion Movement. Worcester, Mass., and Dayton, Ohio, seem to have realized more out of the campaign than most places. Doubtless the churches get out of the campaign much, little or nothing, according to what they put into it.

THIS IS THE LAST MONTH — GIVE NOW, TO SAVE A BLIGHTING DEFICIT

Emmett, Idaho, and Mission Opportunity

By Rev. D. S. Hamilton

The town of Emmett lies in the upper end of the Payette Valley, watered by the river of the same name. Thirty-five miles down the river is the city of Payette on the main line of the Oregon Short Line Railway from Salt Lake City to Portland, Oregon. The Payette Valley branch railroad affords an outlet to the main line at Payette, and the Idaho Northern Railroad connects Emmett with the Oregon Short Line at Nampa, twenty-eight miles

Winding its majestic way through the valley, the Payette River has always contained water sufficient to irrigate an area much larger than the lands through which it flows. Emmett lies about a half-mile south of the river. North of the river a short distance away rises a plateau known as the "Bench," containing about 18,000 acres of the choicest lands in the West. This land is well watered by a canal from the river and is being rapidly put into fruit, chiefly apples. Everywhere homes are springing up. While often the first buildings are "shacks," yet there are conspicuous tokens of careful thought, convenience and good taste which intimate the character of the new comers. To the south and east of the town bordering the foothills two and three miles away is the "Slope." Here a sandy soil with abundance of water and perfect drainage furnishes the ideal condition for tender fruits. Peaches are to be the principal crop.

Along the river, which flows between the south "slope" and the north "bench," the lands are devoted to general farming and pasturage. The wonderful fertility of this beautiful valley, its astonishing production of fruit, and in turn, fortunes that are being made, have been the subject of much comment in the press. After traveling all over the western Pacific states, to look down on this valley was to reach the fitting climax, for here are all the elements of success together with beauty unsurpassed and an ideal climate.

Emmett has a population of 2500 people. In the three splendid schools in town are nearly 800 pupils. To the west five miles is a schoolhouse where a Sunday school and midweek prayer meeting are maintained. Last year Rev. C. H. Blom, now pastor at New Plymouth, was district missionary for this valley. He had a most gracious work at this schoolhouse; many were baptized and he was much beloved. Four miles farther west is another schoolhouse, where a Sunday school is maintained. Eight miles southwest of Emmett is a schoolhouse and a Sunday school; four miles away on the "Slope" is another; on the "Bench" nine miles from Emmett is a third schoolhouse and Sunday school. Emmett is the center of all these outlying districts. That they maintain Sunday schools shows that they are alive spiritually although they cannot conveniently come the long way to Emmett to service. For many months after Pastor Blom left no one visited these communities. The Emmett pastor began his work August first, and for many weeks has held services every Sunday afternoon at the schoolhouse five miles away, returning for evening service in town. These five school districts with their Sunday schools present one of the most fascinating fields for missionary activity. The people in all these communities are most cordial, intelligent and desirous for Christian work to be done among them. Few regions in the west offer a better opportunity for saving souls than these five school districts.

The missionary at Emmett prays for consecrated laymen to come and avail themselves of its unusual material advantages and help in ministering to these outlying districts. We are blessed with many men in our church here, and a most loyal band indeed; but others are needed. We ought to have a missionary spending all his time in these districts. May the Lord lead, and may the way for such a work be opened.



HIGHWAY AND HEDGING

Colporter E. J. Cross of Durand, Michigan, reports: A good share of the month has been spent in a rural district of the Upper Peninsula. Here the houses were scattered and the people desired long visits. The snow was two feet deep on the level until the last week, when it went away with a rush, covering the roads with water and later with mud. These conditions made it impossible to make a large number of visits, although I did visit nearly every family within three miles of the place of meeting. Many were visited at greater distances up to eleven miles. Colporter S. P. Martin came into this community a year ago last March and did some work which later developed into the organization of a church which now numbers over 35 members. This is the only rural American church we have in the Upper Peninsula. Meetings are held in a schoolhouse which is over five miles from the nearest store. I held a meeting each evening, after visiting during the day.

One home visited was that of a family located back in the woods. The mother, a Christian woman, told me that she sometimes spent six and seven weeks without seeing the face of another woman. She had the privilege of attending some of the meetings, staying for a few days with some families living near the schoolhouse.

In the bush, four and a half miles in another direction from the schoolhouse, I found a family where the wife and mother was sick in bed. The man was attempting to do the housework but was having poor success. The nearest neighbor, living more than a mile distant, helped them some. As they were without a Bible I gave them one. That it was appreciated I learned from those who visited the home afterward. They even invited their callers to read it. Thus we do not know how many have read this "gift Bible."

Some months ago I placed a Bible on the table of the reading room of the local (Durand) R. R. Y. M. C. A. The secretary told me that he feared that it would soon be stolen, as they had trouble in keeping the periodicals from being taken. I replied, "Let it go. I will put another in its place. If anyone wants a Bible enough to steal it, let him have it. It will do him good." But it has not been stolen. The secretary informs me that scores of men have been reading it. Saturday afternoon I was in the building and noticed a man reading it. This man does not make a practice of attending church services, but on Sunday he was at the morning service at the Baptist church. Was the Bible the immediate cause? I do not know, but this I do know, this Bible is "winning its way."

A VETERAN IN COLPORTAGE

Rev. L. W. Gowen has been the colporter of the Publication Society for Idaho and East Washington for thirteen and a half years. He began his service in 1894 and resigned Dec. 31, 1911. He has a remarkable record of service rendered, and the influence of his life and preaching has had a great deal to do with moulding the religious life of that region. His faithful wife has been a companion in all his work, they have lived together for months on the wagon No. 5. He sold and gave away more Bibles than any man in the service, 12,013 Bibles and Testaments, an average of 75 per month! What sowing of the Word, and what a harvest eternity will reveal! He has traveled 68,449 miles, and visited 18,200 families, making an average of 112 calls per month. What light has shown into some of the homes which hitherto had rayless hope! He delivered 2264 sermons and addresses. "My word shall not return unto me void." What transmutation of the Word into life through these gospel messages! Who can measure the usefulness of such a life.

Exciting Experiences of a Colporter

By Arthur Tipton of Wyoming and Wagon 64



ROMANCE has little place in the colporter's life. It may have in the minds of those in the East, but to the colporter in the West it is hard work. "Roughing it" is probably the best expression of his life. Spiritually, mentally, and physically he deals largely with those diamonds in the rough. His work is the development of the unknown possibilities out of the uncertain probabilities. Some of his experiences call for the best that's in him.

Returning from the State Convention at Thermopolis, on arrival at Little Gooseberry Creek we found the roads all washed out. I say we, for Rev. Theodore Harris was riding with me as far as Colter. He held the reins while I prospected for a place to cross the creek. All along the banks were eight to twelve feet deep and were apparently unpassable. Discovering a place where the wash was not so deep, and where the bank went down at probably a seventy per cent. slant instead of a sheer precipice, we decided this was the place to cross. I took my hatchet and cleared away the sagebrush from along the edge of the bank; then dug two trenches over the embankment for a guide to the wheels; getting into the wagon drove the horses over the edge, but, with the brake, stopped the wagon just on the brink. The horses were unhitched and driven up the creek. Calling my friend Harris, asked him to release the brakes and give the wagon a little push, and down it came with a crash. And strange to say, right side up. Then, for almost an hour, the horses and the men wallowed around in the bed of the muddy creek to turn the wagon around twice before we could get up the other side. Over an hour traveling the distance of fifty feet.

I started one morning from Croton, hoping to be free from the terrible experiences of the day before with bad roads. Within half a mile was rudely made conscious of another experience. Had driven on to an apparently worked road, only to

find my wagon slowly but surely slipping toward the lower side. Three feet would have sent it rolling over down the hillside into the gulch a hundred feet below. I could neither go up nor go down. I took my hatchet, the only tool I had with me, and dug a trench down along the road on the upper side, hoping thereby to prevent my wheels slipping. It answered for the front wheels, but the rear wheels would not track. Then I tried digging trenches for the rear wheels, but this would not keep them from sliding. Driving stakes along on the upper side I tried to snub the wagon down with a rope. But the stakes would pull up. As a last resource I took the tent ridge-pole, and digging a hole on the lower side of the road placed one end in it and the other end back against the hub of the rear wheel, at probably forty-five per cent. slant. Then I dug a very deep hole for the rear wheels to fall into. When all this had been accomplished went to heads of the horses and started them gently to see if the plan would work, and lo! it worked. By pulling against the pole the wagon would be thrown over against the hillside and would then slip into the trench when the pole had fallen. Many repetitions of this finally brought the wagon to the bottom in safety, but left the colporter almost worn out. This is only one of six terrible gulch road hills in less than a mile. Almost three hours were spent in getting by it. But so worn out with his exertions the colporter had to go into camp after the third one was passed in order to get strength to pass the other three the next morning.

Neither are these the only experiences of the kind the writer has had. He begins to feel the reality of the psalmist's words, "Commit thy way unto Jehovah; trust also in him and he will bring it to pass." Opportunities? Yes, without number; and none surpasses them in value. But with difficulties that test all the strength and courage he has. But amid it all lost souls are being won for Jesus and the best life.

Gillette, Wyo.

Appeal to the Christian Men of North America by the General Committee of the Laymen's Missionary Movement



AFTER five years of experimental and constructive work among the Protestant churches of the United States and Canada, during which it has had the hearty support and co-operation of the leaders of all those churches, the General Committee of the Laymen's Missionary Movement, assembled in annual session, sends out this appeal to the Christian men of North America:—

About two out of three people in the United States and Canada are outside the membership of all Christian churches. Two out of three people in the world live in non-Christian nations. Two out of three people in these non-Christian nations are beyond the reach of the present combined missionary agencies of Christendom. And, in spite of these appalling needs, about two out of three of the church members of North America are contributing nothing toward the aggressive missionary work of the Church at home and abroad.

Manifestly our first business is the enlistment of the other two-thirds of the members of the Church as intelligent, systematic missionary supporters and workers. And this can be done. Experience in all denominations, and in every section of the United States and Canada, makes us confident that in most cases thorough-going methods of missionary education and finance, backed by prayerful and persistent work, would result in a doubling of the number of systematic missionary supporters during the first year, and in the enlistment of practically the whole membership within a few years. These results have been so uniformly secured and indicated wherever proper methods have been used, that we believe the time has come to call upon the Christian men of North America to adopt and work these methods in all their churches. In briefest summary, the essential points are these:

1. A missionary committee in every church to work with the pastor in enlisting the entire membership.
2. A period of intensive missionary information and education in each church once each year, continuing through at least two or three weeks, preparatory to an every-member canvass for missions. This should be in addition to general missionary education throughout the year.
3. The adoption of the weekly basis for missionary offerings,—instead of an annual or occasional collection,—with a simple and effective collecting device such as the duplex envelope.
4. An organized and complete personal canvass of every member of the church and congregation once each year by groups of two men each, after proper preparation for their work.

We appeal to Christian men everywhere to put these plans into operation in their own churches. Enlarged missionary interest and contributions will not decrease, but will materially increase the offerings to the support of the local church. This has been proved to the point of absolute demonstration. The surest and speediest way to solve any local financial problem of the Church is the generation of a healthy missionary spirit.

This effort is for World-wide Missions. "The field is the world." The Laymen's Missionary Movement stands for an aggressive and confident Christianity that dares to undertake the program of Christ for meeting the spiritual needs of mankind. We also believe that the laymen of the churches, according to their ability and opportunity, are equally responsible with the ordained ministry, to pray and to plan, to work and to give, for the world-wide extension of the Kingdom of God.



Community Study

Under this title the Missionary Education Movement has published, in a booklet of 119 pages, a practical scheme for the investigations of the problems of the large town or city ward from the point of view of the church and its work. The author is Warren H. Wilson, superintendent of the Department of Church and Country Life of the Presbyterian Home Mission Board. The work is admirably done and opens up a field of service for the young people of the churches that, if entered, cannot fail to have an important influence upon the church members who engage in the actual investigation and also upon the churches in their perception of their true place and work and the needs of the community, many of which are now unknown to them, certainly not met. There is every reason to commend this kind of community service, and this clear pointing of the way to render it.

On the Book Table

Missions and Modern Thought, by Prof. William Owen Carver of the Southern Theological Seminary, is a book to stimulate faith in the world evangelization and quicken interest in the mighty movements of the kingdom of God. The subject is dealt with in a large and inspiring way. We commend the volume to ministers and laymen. (Macmillan; \$1.50 net.)

The Story of the Bible. By Charles Foster. Illustrated, 700 pages. In cloth \$1.50. Charles Foster Publishing Co., Philadelphia.

It is said that over 700,000 copies of this work, which tells the Scripture story especially for children and young people, retaining in a large measure the Bible language where possible, have been sold. The opinion expressed by many that it is the best work of the kind in print is probably true, and the narrative may be read with profit and interest by grownups as well as children. One might wish the author less

dogmatic where he puts in his own statements in explanation or in filling gaps, but there is no question as to the value of the work. Sunday school teachers will find it helpful and suggestive.

The Broken Wall. Stories of the Mingling Folk. By Edward A. Steiner. Illustrated; 219 pp. Fleming H. Revell Co. \$1.

Finding that "the great leveling forces of democracy have all halted before the racial wall," Dr. Steiner goes on to describe a dozen cases in which the barriers were broken down by the love that is greater than any other force. The sketches are in the author's best vein, full of pathos and sympathy. It would be difficult to find a chapter that brings the anxiety of the steerage more graphically and movingly to light than the one entitled, "Will he let me in?" Stories to read and quote and be benefited by are these.

Jinks' Inside. By Harriet Malone Hobson. With four illustrations in colors. George W. Jacobs & Co., Philadelphia. \$1 net.

A story that draws the reader along by a human interest, and discloses a slum side of life that requires consideration. Despite straining to say smart things and exaggeration, the book is calculated to awaken sympathy for a class that needs it.



Missions in the Magazines

Indian problems and Indian topics are full of interest because of the recent Durbar at Delhi. The *Contemporary Review* for January contains a fine article by Major-General H. B. Jeffreys, entitled "An Indian Problem,"—that of securing native officers for the Indian army. At present there are 70,000 white men and double that number of natives in the army, but all so-called native officers are subordinate to the youngest British subaltern. There have been two reasons for British action with regard to native of-

ficers: (1) the belief that the natives were unfit to command and would therefore lower the quality of the army; and (2) the fear that a native-officered native army would increase dangers of mutiny. Neither of these reasons is wholly valid now, says this writer, for some of the races in India are losing their aggressive spirit because all qualities of leadership must be repressed. Moreover, the natives have made good in civil service, law, and other professions, and there is no reason why they should not prove equally capable in the army. Concerning mutiny, there are already two safeguards against it: the mixing of races and castes in the army so as to counterbalance one another, and the non-existence of native artillery with the exception of twelve mountain batteries. The increased loyalty which will result from giving native officers a chance to rise may be more needed than England now thinks possible.

An unusual number of good articles on Indian questions are found in the January issue of the *Imperial and Asiatic Quarterly Review*. In an article, "The Dundee and Calcutta Jute Industries and the New Export Duty on Jute," Sir Roper Lethbridge urges the necessity of a duty to make up the loss occasioned by the remission of the excise duty of $3\frac{1}{2}$ per cent. on Indian cotton goods. He proposes that America's action with regard to hemp in the Philippine Islands should be followed, whereby the Philippines get a fine revenue from the duty while the United States is capturing the world's trade in all forms of cordage by removing all duties on hemp imported into this country from the Philippines. "The Economic Transition in India" is a criticism and exposition by J. Kennedy of Sir Theodore Morison's book of the same name. Two stages of economic development exist side by side in India—the agricultural and the commercial; the archaic type of society is still prevalent but is now modified by a modern spirit. It is scarcely possible that India will attain the manufacturing stage within any measurable period.

Of the greatest interest to missionary readers is Oliver Bainbridge's "Some Impressions of India." He deals chiefly with the economic and social aspects of the

British administration and gives some most helpful figures, illustrative of progress. But of especial importance is his tribute to missionaries. He says: "I do not agree with those critics who denounce the missionaries in India, for they have added very considerably to the sum of human joy. I have often read and heard stories of their indolence and luxury, but always found them industrious, and as hospitable as their slender banking accounts would permit. . . .

. . . What impresses me most about missionaries is the practical way in which they explain the laws of health, the principles of justice, the obligations of duty and the rights of our neighbors, which cannot fail to beget good results. The success which has attended female education is due principally to missionary efforts. India owes a great deal to the missionaries, the Y. M. C. A., the Y. W. C. A. and the Salvation Army." The critic of foreign missions should read this article.

In the January *McClure's* Jane Addams continues her series of articles of social importance. She pleads for the assistance of the public school teachers in giving to children the knowledge of life which would help them in many cases to avoid temptation. The stage, the public dance-hall, the trashy novel all assist in luring the young people to their ruin. "It is incomprehensible that a nation whose chief boast is its free public education, that a people always ready to respond to any moral or financial appeal made in the name of children should permit this infamy against childhood to continue."

"The Real Significance of Recent Immigration" in the February *North American Review* sums up briefly the social, economic and industrial evils occasioned by the recent immigrations to our country. The Immigration Commission proposes to check immigrant labor supply by imposing a larger head-tax, by requiring incoming aliens to possess at least \$25, or compel them to undergo a literary test.

For excellent local color and a knowledge of life among the Hindus, anyone would be well repaid by reading "My Law and Thine" and "Kandi Subdivision" in the *Atlantic Monthly* for February.

Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for ten months ending January 31, 1912, including Bengal Mission (Free Baptist).

Source of Income	Budget for 1911-1912	Receipts for ten months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to Churches)	\$532,384.92	\$174,396.81	\$357,988.11
Individuals (estimated)	230,000.00	56,268.76	173,731.24
Legacies	80,495.00	37,654.67	42,840.33
Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	100,837.00	71,604.79	29,232.21
Total	\$943,716.92	\$339,925.03	*\$603,791.89

Comparison of Receipts with those of Last Year First ten months of Financial Year

Source of Income	1910-11	1911-12	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	\$159,216.38	\$174,396.81	\$15,180.43	\$.....
Individuals	42,459.32	56,268.76	13,809.44	.....
Legacies	41,568.22	37,654.67	.....	3,913.55
Income of Funds, Annuity Bonds, Specific Gifts, etc.	84,475.54	71,604.79	.....	12,870.75
Totals	\$327,719.46	\$339,925.03	\$28,989.87	\$16,784.30

* Including deficit of \$61,453.45, March 31, 1911, \$665,245.34

The American Baptist Home Mission Society

Financial Statement for ten months ending January 31, 1912

Source of Income	Budget for 1911-1912	Receipts for ten months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to Churches)	\$353,792.36	\$109,752.93	\$244,039.43
Individuals (estimated)	150,000.00	10,608.90	139,391.10
Legacies	60,000.00	60,000.00	.....
Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	115,292.00	95,248.59	20,043.41
Total Budget as approved by Northern Baptist Convention	\$679,084.36	\$275,610.42	\$403,473.94

Comparison of Receipts with those of Last Year First ten months of Financial Year

Source of Income	1910-11	1911-12	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	\$103,793.75	\$109,752.93	\$5,959.18	\$.....
Individuals	6,260.28	10,608.90	4,348.62	.....
Legacies	25,715.97	60,000.00	34,284.03	.....
Income of Funds, Annuity Bonds, Specific Gifts, etc.	121,504.69	95,248.59	.....	26,256.10
Totals	\$257,274.69	\$275,610.42	\$44,591.83	\$26,256.10

American Baptist Publication Society

Financial Statement for ten months ending January 31, 1912

Source of Income	Budget for 1911-1912	Receipts for ten months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to Churches)	\$111,304.25	\$58,597.58	\$52,706.67
Individuals (estimated)	21,800.00	8,830.18	12,969.82
Legacies .....	.....	6,677.65	.....
Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	51,273.88	21,925.43	22,670.80
Total Budget as approved by Northern Baptist Convention	\$184,378.13	\$96,030.84	\$88,347.29

Comparison of Receipts with those of Last Year First ten months of Financial Year

Source of Income	1911	1912	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	\$60,729.48	\$58,597.58	.....	\$2,131.90
Individuals	5,103.95	8,830.18	\$3,726.23	.....
Legacies .....	.....	.....	.....	.....
Income of Funds, Annuity Bonds, Specific Gifts, etc.	27,624.72	28,603.08	978.36	.....
Totals	\$93,458.15	\$96,030.84	\$4,704.59	\$2,131.90